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TO THE

HEIDELBERG CATECHISM

— BY —

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Famous Women of the Reformed Church.

Famous Missionaries of the Reformed
Church. Etc.

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PREFACE.

THIS booklet is prepared as its name indicates to aid the pastor in catechization. The Heidelberg Catechism, gives the doctrinal statement of our religion, to this it adds also the historical. On account of the peculiar circumstances in which we live in America our children do not get the thorough instruction in the Bible that is given in Germany in the public schools; so we have added to the catechism a brief Bible-history. As every catechumen ought to know the history of his own church we have also added a brief history of our Reformed church. Both are arranged in sections so that regular lessons can be assigned. If, however, this additional instruction makes the committal of the catechism too great a labor, we have also placed in the book the Shorter Heidelberg Catechism by Rev. Prof. D. Van Horne, D. D., (the best of all the abbreviations of our Catechism) so that the learning of the answers may be made easier. We are greatly indebted to Prof. Van Horne for this kindness. These various additions make it the most complete aid to our catechism that has been published. Hoping that this book will prove helpful to pastors and be a messenger of God to lead souls in our catechetical classes to Christ, we prayerfully send it forth.

THE HEIDELBERG CATECHISM.

Question 1.

What is thy only comfort in life and death?

Answer.

That I, with body and soul, both in life and death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me, that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation; and therefore, by His Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto Him.

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6: 20.

The blood of Jesus Christ His Son cleanseth us from all sin. 1 John 1: 7.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Matt. 10: 29—31.

The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ. Rom. 8: 16. 17.

× **Question 2.**

How many things are necessary for thee to know, that thou, enjoying this comfort mayest live and die happy?

Answer.

Three; the first, how great my sins and miseries are; the second, how I may be delivered from all my sins and miseries; the third, how I shall express my gratitude to God for such deliverance.

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. Rom. 7: 24, 25.



FIRST PART.

OF MAN'S MISERY.

Question 3.

Whence knowest thou thy misery?

Answer.

Out of the Law of God.

By the law is the knowledge of sin. Rom. 3: 20.

Question 4.

What does the law of God require of us?

Answer.

Christ teaches us that briefly, Matt. xxii, 37—40. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This the first and great commandment.

The second is like unto this : thou shalt love thy neighbor as thyself. On these two commands hang the whole law and the prophets.

Question 5.

Canst thou keep all these things perfectly ?

Answer.

In no wise : for I am prone by nature to hate God and my neighbor.

The carnal mind is enmity against God. Rom. 8:7.

Question 6.

Did God then create man so wicked and perverse ?

Answer.

By no means ; but God created man good, and after His own image, in righteousness and true holiness, that he might rightly know God his Creator, heartily love Him, and live with Him in eternal happiness, to glorify and praise Him.

God created man in His own image, in the image of God created He him. Gen. 1:27.

Question 7.

Whence then proceeds this depravity of human nature ?

Answer.

From the fall and disobedience of our first parents, Adam and Eve, in Paradise ; hence our nature is become so corrupt, that we are all conceived and born in sin.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 5:12.

Question 8.

Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

Answer.

Indeed we are, except we are regenerated by the Spirit of God.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3:5.

Question 9.

Does not God then do injustice to man, by requiring from him, in His Law, that which he cannot perform?

Answer.

Not at all: for God made man capable of performing it; but man, by the instigation of the devil, and his own wilful disobedience, deprived himself and all his posterity of those divine gifts.

The serpent beguiled Eve through his subtilty. 2 Cor. 11:3.

By one man's disobedience many were made sinners. Rom. 5:19.

Question 10.

Will God suffer such disobedience and rebellion to go unpunished?

Answer.

By no means: but is terribly displeased

with our original as well as actual sins; and will punish them in His just judgment temporally and eternally, as He hath declared, "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them."

We were by nature the children of wrath, even as others. Eph. 2:3.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Rom. 1:18.

Question 11.

Is not God then also merciful?

Answer.

God is indeed merciful, but also just; therefore His justice requires that sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment, both of body and soul.

And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. Ex. 34:6, 7.



SECOND PART.

OF MAN'S DELIVERANCE.

Question 12.

Since then, by the righteous judgment of God, we deserve temporal and eternal punishment: how may we escape that punishment, and be again received into favor?

Answer.

God will have His justice satisfied; and therefore we must make this full satisfaction, either by ourselves or by another.

The soul that sinneth, it shall die. Ez. 18: 4.

Question 13.

Can we ourselves then make this satisfaction?

Answer.

By no means; but on the contrary, we daily increase our debt.

How should man be just with God? If he will contend with Him, he cannot answer Him one of a thousand. Job 9: 2, 3; also Matt. 18: 26.

Question 14.

Can there then be found any where, one, who is a mere creature, able to satisfy for us?

Answer.

None; for first, God will not punish any other creature for the sin which man hath committed; and further, no mere creature can sustain the burden of God's eternal

wrath against sin, so as to deliver others from it.

None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious. Ps. 49:7, 8.

Question 15.

What sort of a mediator and deliverer then must we seek for?

Answer.

For one who is very man, and perfectly righteous; and yet more powerful than all creatures; that is, one who is also very God.

Question 16.

Why must He be very man, and also perfectly righteous?

Answer.

Because the justice of God requires that the same human nature, which has sinned, should likewise make satisfaction for sin; and one, who is himself a sinner, cannot satisfy for others.

Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's. Heb. 7:26, 27.

Question 17.

Why must He in one person be also very God?

Answer.

That He might, by the power of His

Godhead, sustain, in His human nature, the burden of God's wrath; and might obtain for, and restore to us, righteousness and life.

He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. By His knowledge shall my righteous servant justify many; for He shall bear their iniquities. Isa. 53: 5, 11.

Question 18.

Who then is that Mediator, who is in one person, both very God, and a real righteous man?

Answer.

Our Lord Jesus Christ: who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

There is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time. 1 Tim. 2: 5, 6.

Question 19.

Whence knowest thou this?

Answer.

From the holy Gospel, which God Himself revealed first in Paradise; and afterwards published by the Patriarchs and Prophets, and was pleased to represent it by the shadows of sacrifices and the other ceremonies of the law; and lastly, has accomplished it by His only begotten Son.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Gen. 3: 15.

Behold the Lamb of God, which taketh away the sin of the world! John 1:29.

For even Christ our passover is sacrificed for us. 1 Cor. 5:7.

Question 20.

Are all men then, as they perished in Adam, saved by Christ?

Answer.

No; only those who are ingrafted into Him, and receive all His benefits, by a true faith.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3:36.

Question 21.

What is true faith?

Answer.

True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in His Word; but also an assured confidence which the Holy Ghost works by the Gospel in my heart, that not only to others, but to me also, remission of sin, everlasting righteousness and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits.

Now faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1.

By grace are ye saved through faith; and that not

of yourselves: it is the gift of God: not of works, lest any man should boast. Eph. 2: 8, 9.

Question 22.

What is then necessary for a Christian to believe?

Answer.

All things promised us in the Gospel; which the Articles of our catholic undoubted Christian faith briefly teach us.

Question 23.

What are these Articles?

Answer.

I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ His only begotten Son our Lord: Who was conceived by the Holy Ghost: Born of the Virgin Mary: Suffered under Pontius Pilate: Was crucified, dead, and buried: He descended into Hell: The third day He rose from the dead: He ascended into Heaven, and sitteth at the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost: I believe in the Holy Catholic Church: The Communion of Saints: The Forgiveness of Sins: The Resurrection of the Body: And Life everlasting. Amen.*

Question 24.

How are these Articles divided?

* (or "Hades."—Directory of Worship.)

Answer.

Into three parts : the first is of God the Father, and our creation ; the second of God the Son, and our redemption ; the third of God the Holy Ghost, and our sanctification.

Question 25.

Since there is but one divine essence, why speakest thou of Father, Son and Holy Ghost ?

Answer.

Because God hath so revealed Himself in His Word, that these three distinct persons are the only true and eternal God.

And Jesus, when He was baptized, went up straight-way out of the water : and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him : and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3: 16, 17.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28: 19.

GOD THE FATHER.

Question 26.

What believest thou when thou sayest, "I believe in God the Father Almighty, Maker of heaven and earth" ?

Answer.

That the eternal Father of our Lord Jesus Christ (who of nothing made heaven and earth, with all that is in them, who like-

wise upholds and governs the same by His eternal counsel and providence) is, for the sake of Christ His Son, my God and my Father; on whom I rely so entirely, that I have no doubt, but He will provide me with all things necessary for soul and body; and further, that He will make whatever evils He sends upon me in this valley of tears, turn out to my advantage: for He is able to do it, being almighty God, and willing, being a faithful Father.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Heb. 11: 3.

My Father worketh hitherto, and I work. John 5: 17.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? Matt. 7: 11.

Question 27.

What dost thou mean by the Providence of God?

Answer.

The almighty and everywhere present power of God; whereby, as it were, by His hand, He upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, all things, come not by chance, but by His fatherly hand.

In Him we live, and move, and have our being.
Acts 17: 28.

Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Matt. 10: 29—31.

Question 28.

What advantage is it to us to know that God has created, and by His providence doth still uphold all things?

Answer.

That we may be patient in adversity; thankful in prosperity; and that in all things, which may hereafter befall us, we place our firm trust in our faithful God and Father, that nothing shall separate us from His love; since all creatures are so in His hands, that without His will they cannot so much as move.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. 5: 18.

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8: 38, 39.

OF GOD THE SON.

Question 29.

Why is the Son of God called Jesus, that is, a Saviour?

Answer.

Because He saveth us, and delivereth us from our sins; and likewise, because we ought not to seek, neither can find salvation in any other.

The angel said to Joseph: and thou shalt call His name JESUS: for He shall save His people from their sins. Matt. 1: 21.

Question 30.

Do such then believe in Jesus the only Saviour, who seek their salvation and happiness of saints, of themselves, or any where else ?

Answer.

They do not: for though they boast of Him in words, yet in deeds they deny Jesus the only Deliverer and Saviour: for one of these two things must be true, that either Jesus is not a complete Saviour, or that they who by a true faith receive this Saviour, must find all things in Him necessary to their salvation.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3: 11.

Question 31.

Why is He called Christ, that is, Anointed ?

Answer.

Because He is ordained of God, the Father, and anointed with the Holy Ghost,

to be our chief Prophet and Teacher, who has fully revealed to us the secret counsel and will of God concerning our redemption; and to be our only High Priest, who by the sacrifice of His body, has redeemed us, and makes continual intercession with the Father for us: and also to be our eternal king, who governs us by His word and Spirit, and who defends and preserves us in the enjoyment of that salvation He has purchased for us.

We are sanctified through the offering of the body of Jesus Christ once for all. Heb. 10:10.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John 10:27, 28.

Question 32.

But why art thou called a Christian?

Answer.

Because I am a member of Christ by faith, thus am partaker of His anointing, that so I may confess His name, and present myself a living sacrifice of thankfulness to Him: and also that with a free and good conscience I may fight against sin and Satan in this life; and afterwards reign with Him eternally over all creatures.

Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Gal. 4: 6.

Ye are a chosen generation, a royal priesthood, a peculiar people. 1 Pet. 2: 9.

Question 33.

Why is Christ called the only begotten Son of God, since we are also children of God?

Answer.

Because Christ alone is the eternal and natural Son of God; but we are children adopted of God, by grace, for His sake.

In the beginning was the Word. John 1: 1.

For ye are all the children of God by faith in Christ Jesus. Gal. 3: 26.

Question 34.

Wherefore callest thou Him, Our Lord?

Answer.

Because He hath redeemed us, both soul and body, from all our sins, not with gold or silver, but with His precious blood, and hath delivered us from all the power of the devil; and thus made us His own property.

In whom we have redemption through His blood, even the forgiveness of sins. Col. 1: 14.

Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. 1: 18, 19.

Question 35.

What is the meaning of these words, He was conceived by the Holy Ghost, born of the Virgin Mary?

Answer.

That God's eternal Son, who is, and continueth true and eternal God, took upon Himself the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost; that He might also be the true seed of David, like unto His brethren in all things, sin excepted.

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Rom. 9: 5.

Behold, a virgin shall conceive, and bear a son, and call his name Immanuel. Isa. 7: 14.

He took not on Him the nature of angels; but He took on Him the seed of Abraham. Heb. 2: 16.

He was in all points tempted like as we are, yet without sin. Heb. 4: 15.

Question 36.

What profit dost thou receive by Christ's holy conception and nativity?

Answer.

That He is our Mediator; and with His innocence and perfect holiness covers, in the sight of God, my sins, wherein I was conceived and brought forth.

For there is one God, and one Mediator between God and men, the man Christ Jesus. 1 Tim. 2: 5.

Question 37.

What dost thou understand by the words: He suffered?

Answer.

That He, all the time He lived on earth,

but especially at the end of His life, sustained in body and soul, the wrath of God against the sins of all mankind: that so by His passion, as the only propitiatory sacrifice, He might redeem our body and soul from everlasting damnation, and obtain for us the favor of God, righteousness and eternal life.

He is despised and rejected of men: a man of sorrows, and acquainted with grief. Isa. 53:3.

Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. Heb. 9:12.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. John 3:14, 15.

Question 38.

Why did Christ suffer under Pontius Pilate, as His judge?

Answer.

That He, being innocent and yet condemned by a temporal judge, might thereby free us from the severe judgment of God, to which we were exposed.

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. John 18:38.

Question 39.

Is there anything more in His being crucified, than if He had died some other death?

Answer.

Yes, there is; for thereby I am assured, that He took on Him the curse which lay upon me; for the death of the cross was accursed of God.

Question 40.

Why was it necessary for Christ to humble Himself even unto death?

Answer.

Because, with respect to the justice and truth of God, satisfaction for our sins could be made no otherwise, than by the death of the Son of God.

He humbled Himself, and became obedient unto death, even the death of the cross. Phil. 2: 8.

Christ died for our sins according to the Scriptures. 1 Cor. 15: 3.

Question 41.

Why was Christ also "buried"?

Answer.

Thereby to prove that He was really dead.

And Pilate marvelled if He were already dead: and calling to him the centurion he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. Mark. 15: 44, 45.

Question 42.

Since then Christ died for us, why must we also die?

Answer.

Our death is not a satisfaction for our

sins, but only an abolishing of sin, and a passage into eternal life.

For to me to live is Christ, and to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Phil. 1: 21, 23.

Question 43.

What further benefit do we receive from the sacrifice and death of Christ on the cross?

Answer.

That, by virtue thereof, our old man is crucified, dead, and buried with Him; that so the corrupt inclinations of the flesh may no more reign in us; but that we may offer ourselves unto Him a sacrifice of thanksgiving.

Knowing this, that our old man is crucified with Him. Rom. 6: 6.

Likewise reckon also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. 6: 11.

Question 44.

Why is there added: "He descended into hell"?

Answer.

That, in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by His inexpressible anguish, pains and terrors, which He suffered in His soul upon the cross, and before, hath delivered me from the anguish and torments of hell.

O death, where is thy sting? O grave, where is thy

victory? — Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15: 55, 57.

✕ **Question 45.**

What does the resurrection of Christ profit us?

Answer.

First: by His resurrection He hath overcome death, that He might make us partakers of that righteousness which He hath purchased for us by His death. Secondly, we are also, by His power, raised up to a new life. And, lastly, the resurrection of Christ is a sure pledge of our blessed resurrection.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. 1 Cor. 15: 20, 21.

Question 46.

How dost thou understand these words: “He ascended into heaven”?

Answer.

That Christ, in sight of His disciples, was taken up from the earth into heaven, and that He continues there for our interest, until He come again to judge the quick and the dead.

So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. Mark 16: 19.

Seeing then that we have a great high priest, that

is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Heb. 4: 14.

Question 47.

Is not Christ then with us even unto the end of the world, as He has promised ?

Answer.

Christ is very man and very God ; with respect to His human nature, He is no more on earth ; but with respect to His Godhead, Majesty, Grace and Spirit, He is at no time from us.

Lo, I am with you alway, even unto the end of the world. Matt. 28: 20.

For where two or three are gathered together in my name, there am I in the midst of them. Matt. 18: 20.

Question 48.

But if His human nature is not present wherever His Godhead is, are not then these two natures in Christ separated from one another ?

Answer.

Not at all ; for since the Godhead is incomprehensible and omnipresent, it must necessarily follow that the same is not limited with the human nature He assumed, and yet remains personally united to it.

For in Him dwelleth all the fulness of the Godhead bodily. Col. 2: 9.

Question 49.

Of what advantage to us is Christ's ascension into heaven ?

Answer.

First, that He is our advocate in the presence of His Father in heaven: secondly, that we have our flesh in heaven as a sure pledge, that He, as the head, will also take up to Himself, us, His members: thirdly, that He sends us His Spirit as an earnest, by whose power we seek the things which are above, where Christ sitteth at the right hand of God, and not things on earth.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John 2: 1.

Question 50.

Why is it added: And sitteth at the right hand of God?

Answer.

Because Christ ascended into heaven for this end, that He might there appear as head of His Church, by whom the Father governs all things.

We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens. Heb. 8: 1.

Question 51.

What profit is this glory of Christ, our head, unto us?

Answer.

First, that by His Holy Spirit He poureth out heavenly gifts upon His members; and then, that by His power He defends and preserves us against all enemies.

They shall never perish, neither shall any man pluck them out of my hand. John 10: 28.

Question 52.

What comfort is it to thee, that Christ shall come again to judge the quick and the dead ?

Answer..

That in all my sorrows and persecutions, with uplifted head, I look for the very same person, who before offered Himself, for my sake, to the tribunal of God, and hath removed all curse from me, to come as judge from heaven ; who shall cast all His and my enemies into everlasting condemnation, but shall translate me, with all His chosen ones to Himself, into heavenly joys and glory.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord. 1 Thess. 4: 17.

OF GOD THE HOLY GHOST.

Question 53.

What dost thou then believe concerning the HOLY GHOST ?

Answer.

First, that He is true and co-eternal God with the Father and the Son ; secondly, that He is also given me to make me, by a true faith, a partaker of Christ and all His benefits, that He may comfort me, and abide with me for ever.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth. John 14: 16.

Question 54.

What believest thou concerning the HOLY CATHOLIC CHURCH of Christ?

Answer.

That the Son of God, from the beginning to the end of the world, gathers defends, and preserves to Himself, by His Spirit, and Word, out of the whole human race, a Church, chosen to everlasting life, agreeing in true faith; and that I am, and for ever shall remain, a living member thereof.

There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of us all, who is above all, and through all, and in you all. Eph. 4: 4-6.

Question 55.

What do you understand by THE COMMUNION OF SAINTS?

Answer.

First, that all and every one who believes, being members of Christ, are in common partakers with Him, and of all His riches and gifts: Secondly, that every one must know it to be his duty, readily and cheerfully to employ his gifts for the advantage and salvation of other members.

As every man hath received the gift, even so min-

ister the same one to another, as good stewards of the manifold grace of God. 1 Pet. 4: 10.

Question 56.

What believest thou concerning THE FORGIVENESS OF SINS ?

Answer.

That God, for the sake of Christ's satisfaction, will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long; but will graciously impute to me the righteousness of Christ, that I may never be condemned before the tribunal of God.

Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died. Rom. 8: 33, 34.

Question 57.

What comfort doth the RESURRECTION OF THE BODY afford thee ?

Answer.

That not only my soul, after this life, shall be immediately taken up to Christ, its head; but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ.

It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. 1 Cor. 15: 42, 43.

Question 58.

What comfort takest thou from the Article of LIFE EVERLASTING ?

Answer.

That since I now feel in my heart the beginning of eternal joy, after this life, I shall inherit perfect salvation: which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive; and that, to praise God therein forever.

Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory. 1 Pet. 1: 8.

Question 59.

But what doth it profit thee now that thou believest all this?

Answer.

That I am righteous in Christ before God, and an heir of eternal life.

Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life. John 5: 24.

Question 60.

How art thou righteous before God?

Answer.

Only by a true faith in Jesus Christ; so that though my conscience accuse me, that I have grossly transgressed all the commands of God, and kept none of them, and am still inclined to all evil; notwithstanding God, without any merit of mine, but only of mere grace, grants and imputes to me the perfect satisfaction, righteousness, and holi-

ness of Christ; even so, as if I never had had, nor committed any sin; yea, as if I had fully accomplished all that obedience which Christ hath accomplished for me; inasmuch as I embrace such benefit with a believing heart.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. 8: 1.

Question 61.

Why sayest thou, that thou art righteous by faith only?

Answer.

Not that I am acceptable, to God on account of the worthiness of my faith; but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God, and that I cannot receive and apply the same to my self in any other way, than by faith only.

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. Eph. 2: 8, 9.

Question 62.

But why cannot our good works be the whole or part of our righteousness before God?

Answer.

Because that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects conformable to the divine law: and

also that our best works in this life are all imperfect and defiled with sin.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags. Isa. 64: 6.

Question 63.

What! have not our good works merit which God will reward in this and the future life?

Answer.

This reward is not of merit, but of grace.

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Eph. 2: 8.

Question 64.

But doth not this doctrine make men careless and profane?

Answer.

By no means: for it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness.

Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. 1 John 3: 9.

OF THE HOLY SACRAMENTS.

Question 65.

Since then we are made partakers of Christ, and all His benefits, by faith only, whence doth this faith proceed?

Answer.

From the Holy Ghost, who works faith in our hearts by the preaching of the Gospel, and confirms it by the use of the sacraments.

So then faith cometh by hearing, and hearing, by the word of God. Rom. 10: 17.

Question 66.

What are the Sacraments ?

Answer.

The Sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, He may the more fully declare and seal to us the promise of the Gospel : namely, that He grants us freely the remission of sin and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

Question 67.

Are then both word and sacrament ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground for our salvation ?

Answer.

Yes, indeed ; for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ, which He offered for us on the cross.

For this is my blood of the new testament, which is shed for many for the remission of sins. Matt. 26: 28.

Question 68.

How many sacraments has Christ instituted in the new covenant or testament?

Answer.

Two: Holy Baptism, and the Holy Supper.

OF HOLY BAPTISM

Question 69.

How art thou reminded and assured by holy baptism, that the one sacrifice upon the cross is of real advantage to thee?

Answer.

Thus, that Christ appointed this external washing with water, adding thereunto that promise, that I am as certainly washed, by His blood and Spirit, from all the pollution of my soul that is, from all my sins, as I am washed externally with water, by which the filthiness of the body is commonly washed away.

Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts 22: 16.

Question 70.

What is it to be washed with the blood and spirit of Christ?

Answer.

It is to receive of God remission of sins, freely, for the sake of Christ's blood, which

He shed for us in His sacrifice upon the cross; and also, to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin and lead holy and unblamable lives.

But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 6: 11.

Question 71.

Where has Christ promised us, that He will as certainly wash us by His blood and Spirit, as we are washed with the water of baptism?

Answer.

In the institution of baptism, which is thus expressed: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.

This promise is also repeated, where the Scripture calls baptism, the washing of regeneration, and the washing away of sins.

The blood of Jesus Christ His Son cleanseth us from all sin. 1 John 1: 7.

Question 72.

Is then the external Baptism with water the washing away of sin itself?

Answer.

Not at all: for the blood of Jesus Christ

only, and the Holy Ghost, cleanse us from all sin.

Question 73.

Why then doth the Holy Ghost call Baptism the washing away of regeneration, and the washing away of sins?

Answer.

God speaks thus not without great cause, to wit: not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ: but especially, that by this divine pledge and sign He may assure us, that we are spiritually cleansed from our sins, as really as we are externally washed with water.

Unto Him that loved us, and washed us from our sins in His own blood. Rev. 1: 5.

Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins. Acts 2: 38.

Question 74.

Are infants also to be baptized?

Answer.

Yes: for since they, as well as the adult, are included in the Covenant and Church of God; and since redemption from sin by the blood of Christ and the Holy Ghost, the Author of faith, is promised to them no less than to the adult; they must therefore, by baptism, as a sign of the covenant, be also

added into the Christian Church; and be distinguished from the children of infidels, as was done in the Old Covenant or Testament by circumcision, instead of which baptism was instituted in the New Covenant.

Suffer the little children come unto me, and forbid them not: for of such is the kingdom of God. Mark 10: 14.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2: 39.

OF THE LORD'S SUPPER.

Question 75.

How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all His benefits?

Answer.

Thus, that Christ has commanded me, and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of Him; adding these promises: First, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me: And further, that He feeds and nourishes my soul to everlasting life, with His crucified body and shed

blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. 10: 16.

Question 76.

What is it then to eat the crucified body and drink the shed blood of Christ?

Answer.

It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the pardon of sin and life eternal; but also, besides that, to become more and more united to His sacred body by the Holy Ghost, who dwells both in Christ and in us; so that we, although Christ is in heaven, and we on earth, are notwithstanding, flesh of His flesh, and bone of His bone; and that we live, and are governed for ever by one Spirit, as members of the same body are by one soul.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. John 6: 56.

Question 77

Where has Christ promised, that He will as certainly feed and nourish believers with His body

and blood, as they eat of this broken bread, and drink of this cup?

Answer.

In the institution of the Supper, which is thus expressed: The Lord Jesus, in the same night in which He was betrayed, took bread, and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also He took the cup when He had supped, saying, This cup is the New Testament in my blood; this do ye as often as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death until He come.

This promise is repeated by the holy Apostle Paul, where he says: The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? for we, being many, are one bread and one body, because we are all partakers of that one bread.

Question 78.

Do then the bread and wine become the very body and blood of Christ?

Answer.

Not at all ; but, as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God : so the bread of the Lord's Supper is not changed into the very body of Christ, though, agreeably to the nature and properties of Sacraments, it is called the body of Jesus Christ.

This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever. John 6 : 58.

Question 79.

Why then doth Christ call the bread His body, and the cup His blood, or the new covenant in His blood : and Paul, the communion of the body and blood of Christ ?

Answer.

Christ speaks thus not without great reasons : namely, not only thereby to teach us, that as bread and wine support this temporal life, so His crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life ; but especially by these visible signs and pledges to assure us, that we are as really partakers of His true body and blood, by the operation of the Holy Ghost, as we receive by the mouth of our bodies these holy signs in remembrance

of Him: and that all His sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

For my flesh is meat indeed, and my blood is drink indeed. John 6: 55.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. 1 Cor. 11: 26.

Question 80.

What difference is there between the Lord's Supper and the Popish Mass ?

Answer.

The Lord's Supper testifies to us, that we have full pardon of all sin by the only sacrifice of Jesus Christ, which He Himself has once accomplished on the cross: and that we, by the Holy Ghost, are ingrafted into Christ, who according to His human nature, is now not on earth but in heaven, at the right hand of God, His Father, and will be there worshiped by us. — But the Mass teaches: that the living and the dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them, by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshiped in them: so that the Mass at bottom is nothing else than a denial of the one sacrifice

and sufferings of Jesus Christ, and an accursed idolatry.

For by one offering He hath perfected for ever them that are sanctified. Heb. 10: 14.

It is finished. John 19: 30.

Question 81.

For whom is the Lord's Supper instituted?

Answer.

For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by His passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.

Let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor. 11: 28.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. 11: 29.

Question 82.

Are they also to be admitted to the Supper, who, by confession and life, declare themselves infidels and ungodly?

Answer.

No: for by this the covenant of God would be profaned, and His wrath kindled against the whole congregation; therefore it

is the duty of the Christian Church, according to the appointment of Christ and His Apostles, to exclude such persons by the keys of the kingdom of heaven, until they show amendment of life.

Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Ps. 24: 3, 4.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 2 Thess. 3: 6.

Question 83.

What are the keys of the kingdom of heaven?

Answer.

The preaching of the holy gospel and Christian discipline, or the excommunication out of the Christian Church; by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. 16: 19.

Question 84.

How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

Answer.

Thus: when, according to the command of Christ, it is declared and publicly testified to all and every believer, that whenever they

receive the promises of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits: And on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God and eternal condemnation, so long as they are unconverted: according to which testimony of the gospel, God will judge them, both in this and the life to come.

Receive ye the Holy Ghost- whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. John 20: 22, 23.

Question 85.

How is the kingdom of heaven shut and opened by Christian discipline?

Answer.

Thus: when, according to the command of Christ, those who, under the name of Christians, maintain doctrines or practices inconsistent therewith, will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the Church; or to those who are thereunto appointed by the Church; and if they despise their admonition are, by them, torbid the use of the sacraments; whereby they are excluded from the Christian Church, and by God Himself from the kingdom of Christ; and when they promise and show

real amendment are again received as members of Christ and His Church.

Put away from among yourselves that wicked person. 1 Cor. 5: 13.



THIRD PART.

OF THANKFULNESS.

Question 86.

Since then we are delivered from our misery, merely of grace through Christ, without any merit of ours, why must we still do good works?

Answer.

Because that Christ, having redeemed and delivered us by His blood, also renews us by His Holy Spirit, after His own image; that so we may testify, by the whole of our conduct, our gratitude to God for His blessings, and that He may be praised by us; also, that every one may be assured in himself of his faith, by the fruits thereof; and that, by our godly conversation, others may be gained to Christ.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5: 16.

Question 87.

Cannot they then be saved, who, continuing in their wicked and impenitent lives, are not converted to God?

Answer.

By no means: for the Holy Scripture declares, that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. 5: 5.

Question 88.

In how many parts doth true conversion of man consist?

Answer.

In two parts; in the mortification of the old, and in the quickening of the new man.

Question 89.

What is the mortification of the old man?

Answer.

It is a sincere sorrow of heart, that we have provoked God by our sins; and more and more to hate and flee from them.

Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest. Ps. 51: 4.

Question 90.

What is the quickening of the new man?

Answer.

It is a sincere joy of heart in God, through Christ; and with love and delight

to live according to the will of God in all good works.

For I delight in the law of God after the inward man. Rom. 7: 22.

Question 91.

What are good works ?

Answer.

Only those which proceed from a true faith, are performed according to the law of God, and to His glory ; and not such as are founded in our imaginations, or the institutions of men.

Without faith it is impossible to please Him. Heb. 11: 6.

THE TEN COMMANDMENTS.

Question 92.

What is the law of God ?

Answer.

God spake all these words. Exod. xx. and Deut. v : 6—22.

THE FIRST COMMANDMENT.

I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage: Thou shalt have no other gods before me.

THE SECOND COMMANDMENT.

Thou shalt not make unto thyself any graven image, nor the likeness of anything

that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy upon thousands of them that love me and keep my commandments.

THE THIRD COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh His name in vain.

THE FOURTH COMMANDMENT.

Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

THE FIFTH COMMANDMENT.

Honor thy father and thy mother, that

thy days may be long in the land, which the Lord thy God giveth thee.

THE SIXTH COMMANDMENT.

Thou shalt not kill.

THE SEVENTH COMMANDMENT.

Thou shalt not commit adultery.

THE EIGHTH COMMANDMENT.

Thou shalt not steal.

THE NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Question 93.

How are the ten commandments divided?

Answer.

Into two tables : the first of which teaches us how we must behave towards God ; the second, what duties we owe to our neighbor.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. Matt. 22: 37, 38.

Question 94.

What doth God enjoin in the first command?

Answer.

That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, sorcery, soothsaying, superstition, invocation of saints, or any other creatures, and learn rightly to know the only true God, trust in Him alone, with humility and patience, submit to Him, expect all good things from Him only: love, fear, and glorify Him with my whole heart: so that I renounce and forsake all creatures, rather than commit even the least thing contrary to His will.

Little children, keep yourselves from idols. 1 John 5: 21.

Thou shalt worship the Lord thy God, and Him only shalt thou serve. Matt. 4: 10.

Question 95.

What is idolatry?

Answer.

Idolatry is instead of, or besides that one true God, who has manifested Himself in His Word, to contrive, or have any other object in which men place their trust.

Ye turned to God from idols to serve the living and true God. 1 Thess. 1: 9.

Question 96.

What does God require in the second command?

Answer.

That we in no wise represent God by images, nor worship Him in any other way than He has commanded in His Word.

The heathen — professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Rom. 1: 22, 23.

Question 97.

Are images then not at all to be made ?

Answer.

God neither can, nor may be represented by any means : but as to creatures, though they may be represented, yet God forbids us to make or have any resemblance of them, either in order to worship them, or to serve God by them.

Confounded be all they that serve graven images, that boast themselves of idols: worship Him, all ye gods. Ps. 97: 7.

Question 98.

But may not images be tolerated in the churches, as books to the laity ?

Answer.

No ; for we must not pretend to be wiser than God, who will have His people taught not by dumb images, but by the lively preaching of His word.

Search the Scriptures ; for in them ye think ye have eternal life ; and they are they which testify of me. John 5: 39.

Question 99.

What is required in the third command?

Answer.

That we, not only by cursing or perjury, but also by rash swearing, must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others; but briefly, that we use the holy name of God no otherwise than with fear and reverence; so that He may be rightly confessed and worshiped by us, and be glorified in all our words and works.

But I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. Matt. 5: 34—36.

Question 100.

Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that His wrath is kindled against those who do not endeavor, as much as in them lies, to prevent and forbid such cursing and swearing?

Answer.

It undoubtedly is: for there is no sin greater, or more provoking to God, than the profaning of His name; and therefore He has commanded this sin to be punished with death.

When ye pray, say, Our Father, who art in heaven, Hallowed be Thy name. Luke 11: 2.

Question 101.

May we then swear religiously by the name of God ?

Answer.

Yes: either when the magistrates demand it of the subjects, or when necessity requires us thereby, to confirm fidelity and truth to the glory of God, and the safety of our neighbor; for such an oath is founded on God's Word, and therefore was justly used by the saints, both in the Old and New Testament.

For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Heb. 6: 16.

Question 102.

May we also swear by saints, or any other creatures ?

Answer.

No; for a lawful oath is calling upon God, as the only one who knows the heart, that He will bear witness to the truth, and punish me if I swear falsely; which honor is due to no creature.

Thou shalt worship the Lord thy God, and Him only shalt thou serve. Matt. 4: 10.

Question 103.

What doth God require in the fourth command ?

Answer.

First, that the ministry of the gospel and the schools be maintained; and that I,

especially on the Sabbath, that is, on the day of rest, diligently frequent the Church of God, to hear His word, to use the sacraments, publicly to call upon the Lord, and contribute to the relief of the poor, as becomes a Christian. Secondly, that all the days of my life I cease from evil works, and yield myself to the Lord to work by His Holy Spirit in me, and thus begin in this life the eternal Sabbath.

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Heb. 10: 25.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. 1 Cor. 16: 2.

Question 104.

What doth God require in the fifth command?

Answer.

That I show all honor, love and fidelity, to my father and mother, and all in authority over me, and submit myself to their good instruction and correction with due obedience: and also patiently bear with their weaknesses and infirmities, since it pleases God to govern us by their hand.

Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on earth. Eph. 6: 2, 3.

Children, obey your parents in the Lord: for this is right. Eph. 6: 1.

My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. 1: 8.

Question 105.

What does God require in the sixth command?

Answer.

That neither in thoughts, nor in words, nor gestures, much less in deeds, I dishonor, hate, wound, or kill my neighbor, by myself or by another: but that I lay aside all desire of revenge: also, that I hurt not myself, or wilfully expose myself to any danger. Wherefore also the magistrate is armed with the sword, to prevent murder.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. Eph. 4: 31.

Question 106.

But this command seems only to speak of murder?

Answer.

In forbidding murder, God teaches us, that He abhors the causes thereof; such as envy, hatred, anger, and desire of revenge; and that He accounts all these as murder.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Rom. 12: 19.

Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. 1 John 3: 15.

Question 107.

But is it not enough that we do not kill any man in the manner above mentioned?

Answer.

No; for when God forbids envy, hatred, and anger, He commands us to love our neighbor as ourselves; to show patience, peace, meekness, mercy, and all kindness towards him; to prevent his hurt as much as in us lies; and that we do good even unto our enemies.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. Matt. 5: 44, 45.

If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Rom. 12: 20.

Question 108.

What doth the seventh command teach us?

Answer.

That all uncleanness is accursed of God, and that, therefore, we must with all our hearts, detest the same, and live chastely and temperately, whether in holy wedlock, or in single life.

But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints. Eph. 5: 3.

Question 109.

Doth God in this command forbid only adultery and such like gross sins?

Answer.

Since both our body and soul are tem-

ples of the Holy Ghost, He commands us to preserve them pure and holy; therefore He forbids all unchaste actions, gestures, words, thoughts, desires, and whatever can entice thereto.

What! know ye not that your body is the temple of the Holy Ghost which is in you? 1 Cor. 6: 19.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Eph. 4: 29.

Question 110.

What doth God forbid in the eighth command?

Answer.

God forbids not only those thefts and robberies which are punishable by the magistrate; but He comprehends under the name of theft, all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbor: whether it be by force, or under the appearance of right: as by unjust weights, ells, measures, fraudulent merchandise, false coins, usury or by any other way forbidden by God; as also all covetousness, and all waste and abuse of His gifts.

Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have. Lev. 19: 35, 36.

Question 111.

But what doth God require in this command?

Answer.

That I promote the advantage of my neighbor in every instance I can or may; and deal with him as I desire to be dealt with by others; further also, that I faithfully labor, so that I may be able to relieve the needy.

Let him that stole, steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. 4: 28.

Question 112.

What is required in the ninth command?

Answer.

That I bear false witness against no man, nor falsify any man's words; that I be no backbiter, or slanderer; that I do not judge, or join in condemning any man rashly or unheard; but that I avoid all sorts of lies and deceit, as the proper works of the devil, unless I would bring down upon me the heavy wrath of God; likewise, that in judgment and all other dealings, I love the truth, speak it uprightly, and confess it; also that I defend and promote as much as I am able, the honor and good character of my neighbor.

He that speaketh truth, sheweth forth righteousness: but a false witness, deceit. Prov. 12: 17.

Wherefore putting away lying, speak every man truth with his neighbor. Eph. 4: 25.

Question 113.

What doth the tenth command require of us?

Answer.

That even the smallest inclination or thought, contrary to any of God's commands, never rise in our hearts: but that at all times we hate all sin with our whole hearts, and delight in all righteousness.

Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. 7: 7.

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5: 48.

Question 114.

But can those who are converted to God perfectly keep these commandments?

Answer.

No; but even the holiest men, while in this life, have only small beginnings of this obedience, yet so, that with a sincere resolution they begin to live, not only according to some, but all the commands of God.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1: 8.

Question 115.

Why then will God have the ten commands so strictly preached, since no man in this life can keep them?

Answer.

First, that all our life-time, we may learn more and more to know our sinful na-

ture, and thus become the more earnest in seeking the remission of sin and righteousness in Christ: likewise, that we constantly endeavour, and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, until we arrive at the perfection proposed to us, in a life to come.

By the law is the knowledge of sin. Rom. 3: 20.

Beloved, now are we the sons of God, and it doth not yet appear, what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. 1 John 3: 2.

Question 116.

Why is prayer necessary for Christians?

Answer.

Because it is that chief part of thankfulness which God requires of us; and also, because God will give His grace and Holy Spirit to those only who with sincere desires continually ask them of Him, and are thankful for them.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Matt. 7: 7.

Question 117.

What are the requisites of that prayer, which is acceptable to God, and which He will hear?

Answer.

First, that we from the heart, pray to

the one true God only, who hath manifested Himself in His Word, for all things He hath commanded us to ask of Him; Secondly, that we rightly and thoroughly know our need and misery, that so we may deeply humble ourselves in the presence of His Divine Majesty; Thirdly, that we be fully persuaded, that He, notwithstanding we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer, as He hath promised us in His Word.

And the publican, standing afar off, would not lift so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18: 13.

Question 118.

What hath God commanded us to ask of Him?

Answer.

All things necessary for soul and body, which Christ our Lord has comprised in that prayer He Himself has taught us.

Question 119.

What are the words of that Prayer?

Answer.

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation,

but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Question 120.

Why hath Christ commanded us to address God thus: OUR FATHER?

Answer.

That immediately, in the very beginning of our prayer, He might excite in us a child-like reverence for, and confidence in God, which are the foundation of our prayer; namely, that God is become our Father in Christ, and will much less deny us what we ask of Him in true faith, than our parents will refuse us earthly things.

Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Gal. 4: 6.

Question 121.

Why is there added: WHO ART IN HEAVEN?

Answer.

Lest we should form any earthly conception of God's heavenly majesty, and that we may expect from His almighty power all things necessary for soul and body.

But our God is in the heavens; He hath done whatsoever He hath pleased. Ps. 115: 3.

Question 122.

What is the first petition?

Answer.

Hallowed be Thy name. That is: Grant us first, rightly to know Thee, and to sanctify, glorify and praise Thee in all Thy works, in which Thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, as that Thy name may never be blasphemed, but rather honored and praised, on our account.

O Lord, how manifold are Thy works! in wisdom hast Thou made them all. Ps. 104: 24.

Question 123.

What is the second petition?

Answer.

Thy kingdom come. That is: Rule us so by Thy Word and Spirit, that we may submit ourselves more and more to Thee; preserve and increase Thy Church, destroy the works of the devil, and all violence which would exalt itself against Thee; and also, all wicked counsels devised against Thy holy Word, until the full perfection of Thy kingdom takes place, wherein Thou shalt be all in all.

The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever. Rev. 11: 15.

Question 124.

What is the third petition?

Answer.

Thy will be done on earth, as it is in heaven. That is: Grant that we and all men may renounce our own will, and without murmuring obey Thy will, which is only good; that so every one may attend to, and perform the duties of his station and calling, as willingly and faithfully as the angels do in heaven.

Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Ps. 119: 33.

Question 125.

What is the fourth petition?

Answer.

Give us this day our daily bread. That is: Be pleased to provide us with all things necessary for the body, that we may thereby acknowledge Thee to be the only fountain of all good and that neither our care nor industry, nor even Thy gifts, can profit us without Thy blessing, and therefore, that we may withdraw our trust from all creatures, and place it alone in Thee.

The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing. Ps. 145: 15, 16.

Question 126.

What is the fifth petition?

Answer.

And forgive us our debts, as we forgive

our debtors. That is: Be pleased for the sake of Christ's blood, not to impute to us, poor sinners, our transgressions, nor that depravity which always cleaves to us; even as we feel this evidence of Thy grace in us, that it is our firm resolution from the heart to forgive our neighbor.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. 18: 35.

Question 127.

What is the sixth petition ?

Answer.

And lead us not into temptation, but deliver us from evil. That is: Since we are so weak in ourselves, that we cannot stand a moment; and besides this, since our mortal enemies, which we have renounced, the devil, the world, and our own flesh, cease not to assault us: do Thou, therefore, preserve and strengthen us by the power of Thy Holy Spirit, that we may not be overcome in this spiritual warfare; but constantly and strenuously may resist our foes, until at last we obtain a complete victory.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matt. 26: 41.

My son, if sinners entice thee, consent thou not. Prov. 1: 10.

Question 128.

How do you conclude your prayer ?

Answer.

For Thine is the kingdom, the power, and the glory, for ever. That is: All this we ask of Thee, because Thou, being King and Almighty, art willing and able to give us all good: and all this we pray for, that thereby, not we, but Thy holy name, may be glorified for ever.

Not unto us, O Lord, not unto us, but unto Thy name, give glory, for Thy mercy, and for Thy truth's sake. Ps. 115: 1.

Question 129.

What does the word AMEN signify ?

Answer.

Amen signifies: It shall truly and certainly be; for my prayer is more assuredly heard of God, than I feel in my heart that I desire these things of Him.

The prophet Jeremiah said, Amen: the Lord do so: the Lord perform thy words which thou hast prophesied. Jer. 28: 6.

For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us. 2 Cor. 1: 20.

BOOK II.

THE

SHORTER

HEIDELBERG CATECHISM.

PREFACE.



THE Shorter Heidelberg Catechism was first issued on January 19th, 1881, since which time it has passed through eight editions. In this issue the Scripture references have been continued from the American Revision of A. D. 1901.

As is well known, the full text of the Catechism was originally published in 1563, under the direction of the Pious Elector, Frederic III, of the Palatinate on the Rhine; and was prepared by Zachary Ursinus and Casper Olevianus, Professors in Heidelberg University. From that time to the present it has been prized as one of the most valuable symbols of Protestant faith, and honored for its evangelical and devotional spirit; but on account of the extreme length of its answers (a number containing over a hundred words each), the Text is here condensed, so that the learner may better understand the meaning, and more easily commit the answers to memory.

This is the Heidelberg Catechism, unchanged as to arrangement and meaning, but for greater convenience reduced as to the number of its words.

D. V. H.

Tiffin, Ohio, April 1st, 1903.

The Shorter Heidelberg Catechism.

1st Sunday.

Question 1. What is your only comfort in life and death?

Answer.—That I belong to Christ, whose precious blood has fully satisfied for my sins and delivered me from the power of the devil: who also preserves me, and by my heavenly Father's will, causes all things to work together for my salvation; and by His Holy Spirit assures me of eternal life, and makes me truly willing to live unto Him.

1 Cor. 6: 19, 20. Ye are not your own; for ye were bought with a price: glorify God therefore in your body. — John 10: 28. I give unto them eternal life; and they shall never perish and no one shall snatch them out of my hand. — Rom. 8: 28. And we know that to them that love God all things work together for good. — 1 Pet. 4: 2.

2. What must you know that you may have this comfort in life and death?

Three things: First. How great my sins and miseries are. Second. How I may be delivered from all my sins and miseries. Third. How I am to be thankful to God for such deliverance.

Rom. 7: 24. Wretched man that I am! who shall deliver me out of the body of this death? — Matt. 11: 28. Come unto me, all ye that labor and are heavy laden, and I will give you rest. — Ps. 116: 12. What shall I render unto Jehovah for all His benefits toward me?

The First Part.

OF THE MISERY OF MAN.

2nd Sunday.

3. Whence do you learn of your misery ?

Out of the law of God.

Rom. 3: 20. Through the law cometh the knowledge of sin. — Rom. 7: 7. Ex. 20: 1—17. Rom. 4: 15.

4. What does the law of God require of us ?

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself.

Matt. 22: 37. Rom. 13: 10. Love therefore is the fulfilment of the law. — Matt. 7: 12. All things ye would that men should do unto you, do ye also unto them : for this is the law and the prophets.

5. Can you keep all this perfectly ?

No ; for I am prone by nature to hate God and my neighbor.

1 John 1: 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. — Rom. 8: 7. The mind of the flesh is enmity against God ; for it is not subject to the law of God, neither indeed can be. — Titus 3: 3.

3rd Sunday.

6. Did God then create man so wicked and perverse ?

No ; God created man good, and after His own image, holy and righteous ; that he might know, and love, and praise his Creator, and live with Him in bliss forever.

Gen. 1: 21. And God created man in His own image, in the image of God created He him ; male and female

created He them.—Eph. 4: 24. And put on the new man, which after God hath been created in righteousness, and holiness of truth.—Col. 3: 10.

7. Whence then comes this depraved nature of men?

From the sin of our first parents, Adam and Eve in Paradise; hence our nature has become so corrupt, that we are all conceived and born in sin.

Rom. 5: 12. As through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.—John 3: 6. That which is born of the flesh is flesh; and that which is born of the spirit is spirit.—Ps. 51: 5. Ps. 58: 1. Rom. 3: 9—12. Job 14: 4. Gen. 8: 21. Eph. 2: 3.

8. Are we so corrupt that we are not capable of doing good, and inclined to all evil?

Yes; unless we are born again by the Spirit of God.

Rom. 7: 18. I know that in me, that is, in my flesh, dwelleth no good thing.—John 3: 3. Jesus said . . . Verily, I say unto thee, Except, one be born anew, he cannot see the kingdom of God.

4th Sunday.

9. Is it not unjust for God to require of man in His law that which he cannot do?

No: for God made man able to keep His law; but by the temptation of the devil, and his own wilful sin, he has robbed himself and his children of this gift.

Gal. 3: 10. Cursed is every one who continueth not in all things that are written in the book of the law, to do them.—Rom. 8: 5.—Ecc. 7: 29. God made man upright; but they have sought out many inventions.—Rom. 5: 19. Through the one man's disobedience the many were made sinners.

10. Will God allow such sin to go unpunished?

By no means, but He is terribly displeased with our original and actual sins, and will punish them in time and in eternity.

Matt. 25: 46. And these shall go away into eternal punishment. — Heb. 9: 27. It is appointed unto men once to die, and after this cometh judgment. Eph. 2: 3. Ps. 7: 11.

11. Is not God then also merciful?

God is indeed merciful, but His justice requires that sin, which is committed against His most high majesty, must be punished eternally both in body and soul.

Ps. 103: 8. Jehovah is merciful and gracious, slow to anger, and abundant in loving kindness. — Ps. 51: 4. Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight. — Hab. 1: 13. Thou that art of purer eyes than to behold evil, and that canst not look on perverseness. — Ps. 89: 14.



The Second Part.

OF MAN'S DELIVERANCE.

5th Sunday.

12. How may we escape this punishment and come again into God's favor?

God will have His justice satisfied; and therefore we must make this full satisfaction, either by ourselves or by another.

Deut. 27: 26. Cursed be he that confirmeth not the words of this law to do them. — Ez. 18: 4. The soul that sinneth, it shall die. — 2 Cor. 5: 21. Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him.

13. But can we ourselves make this satisfaction?

By no means; but, on the contrary, we daily increase our debt.

Joh 9: 2, 3. But how can man be just with God? If he be pleased to contend with Him, he cannot answer Him one of a thousand. — Matt. 6: 12. Forgive us our debts, as we forgive our debtors.

14. Is any other mere creature able to satisfy for us?

None; for God will not punish any other creature for man's sin; nor could any mere creature sustain the burden of God's wrath against sin, so as to deliver others from it.

Gen. 2: 17. In the day that thou eatest thereof thou shalt surely die. — Ps. 49: 7. None of them can by any means redeem his brother, nor give to God a ransom for him. For the redemption of their life is costly.

15. What kind of a Mediator and Deliverer then must we seek for?

For one who is a true and righteous man, yet more powerful than all creatures; that is, one who is very God.

Heb. 2: 14. Since the children are sharers in flesh and blood, He also in like manner partook of the same. — Heb. 7: 26. For such a high priest became us, holy, guileless, undefiled, separated from sinners. — Hosea 1: 7.

6th Sunday.

16. Why must He be a real and righteous man?

Because the justice of God requires that the same human nature which has sinned, should make satisfaction for sin, and

one, who is himself a sinner, cannot satisfy for another.

Ex. 32: 33. Whosoever hath sinned against me, him will I blot out of my book.—Heb. 7: 26—27. For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people.

17. Why must He also be very God?

That, by the power of His Godhead, He might sustain in His human nature the burden of God's wrath; and also obtain for, and restore to us, righteousness and life.

2 Cor. 13: 4. For He was crucified through weakness, yet He liveth through the power of God.—Isa. 53: 4. 1 John 4: 9. Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world that we might live through Him.

18. Who is such a Mediator, in one person both God and man?

Our Lord Jesus Christ, who is given to us as our perfect deliverance and righteousness.

1 Tim. 2: 5. For there is one God, one mediator also between God and men, Himself man, Christ Jesus.—John 1: 1, 14. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us.

19. Where do you learn this?

In the Holy Gospel which God Himself first revealed in Paradise, then published by the patriarchs and prophets, set forth also in the offerings and ceremonies of the law, and finally fulfilled by His own beloved Son.

Gen. 3: 15. I will put enmity between thee and the woman, and between thy seed and her seed: He shall bruise thy head, and thou shalt bruise His heel.—Acts 10: 43. To Him bear all the prophets witness, that through His name every one that believeth on Him shall receive remission of sins.—Col. 2: 17 Which are a shadow of the things to come; but the body is Christ's.—John 1: 29. Behold the Lamb of God, that taketh away the sin of the world.

7th Sunday.

20. Are all men, then, as they perished in Adam, saved by Christ?

No; only those who are ingrafted into Him, and receive all His benefits by a true faith.

Matt. 7: 13, 14. Wide is the gate and broad is the way that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way that leadeth unto life, and few are they that find it.—John 3: 16. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.—Matt. 7: 21. 2 Cor. 5: 17. John 3: 18. John 1: 12. Rom. 11: 20.

21. What is true faith?

It is a certain knowledge whereby I hold as truth all that God has revealed to us in His word; and also an assured confidence, which the Holy Spirit works by the Gospel in my heart, that forgiveness of sin and salvation, are freely given to me by God, only for the sake of Christ's merit.

Heb. 11: 1. Now faith is assurance of things hoped for, a conviction of things not seen.—Rom. 10: 17. —So belief cometh of hearing, and hearing by the word of Christ.—Eph. 2: 8, 9. By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory.—Luke 8: 18. Rom. 4: 20. Eph. 1: 7.

22. What then must a Christian believe?

All things promised us in the Gospel, which the articles of our undoubted Christian faith briefly teach us.

John 20: 31. But these are written that ye may believe that Jesus is the Christ, the Son of God. — Matt. 28: 19. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. — John 3: 36. He that believeth on the Son hath eternal life.

23. What are these articles?

i. I believe in God the Father Almighty, Maker of heaven and earth.

ii. And in Jesus Christ, His only begotten Son, our Lord:

iii. Who was conceived by the Holy Ghost, born of the Virgin Mary;

iv. Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell: [or "Hades";—Directory of Worship]

v. The third day He rose from the dead:

vi. He ascended into heaven, and sitteth at the right hand of God the Father Almighty:

vii. From thence He shall come to judge the quick and the dead.

viii. I believe in the Holy Ghost.

ix. I believe in the Holy Catholic Church, the communion of saints.

x. The forgiveness of sins:

xi. The resurrection of the body:

xii. And the life everlasting. Amen.

8th Sunday.

24. How are these articles divided?

Into three parts: the first treats of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification.

25. Since there is but one Divine Being, why do you speak of Father, Son, and Holy Ghost?

Because God has so revealed Himself in His word, that these three distinct persons are the one, true, and eternal God.

Deut. 6: 4. Hear, O Israel: Jehovah our God is one Jehovah. — Num. 6: 24—26. Isa. 6: 3. Holy! Holy! Holy! Matt. 18: 19. Baptizing them into the name of the Father and of the Son and of the Holy Ghost. — 2 Cor. 13: 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. — Isa. 48: 16.

OF GOD THE FATHER

9th Sunday.

26. What do you believe concerning God the Father?

That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, and who still upholds them by His providence, is, through Christ, my Father, and that He will provide for all my wants of body and soul.

Gen. 1: 1. In the beginning God created the heavens and the earth. — Heb. 1: 3. Eph. 1: 11. Who worketh all things after the counsel of His will — John 6: 17. I ascend unto my Father and your Father, and my

God and your God. — Rom. 8: 28. All things work together for good to them that love God. — Ps. 103: 13.

10th Sunday.

27. What is the Providence of God?

The almighty and everywhere present power of God, whereby, as with His hand, He upholds and governs heaven, earth, and all creatures; so that the fruits of the ground, and all the events of our lives come, not by chance, but by His Fatherly hand.

Acts 17: 28. For in Him we live, and move, and have our being. — Heb. 1: 3. Upholding all things by the word of His power. — Acts 14: 17. Matt. 10: 29, 30. Not one sparrow shall fall on the ground without your Father, but the very hairs of your head are all numbered.

28. How should the knowledge of the creation and providence of God affect us?

It should make us patient in adversity, thankful in prosperity, and cause us to place our firm trust in our faithful God and Father, that nothing shall ever separate us from His love; since, without His will, we cannot so much as move.

Job 1: 21. Jehovah gave and Jehovah hath taken away; blessed be the name of Jehovah. — 1 Thess. 5: 18. In everything give thanks: for this is the will of God in Christ Jesus to you-ward. — Rom. 8: 38, 39. For I am persuaded that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. — Ps. 103: 1. Ps. 100; 4, 5.

OF GOD THE SON.

11th Sunday.

29. Why is the Son of God called Jesus, that is Saviour?

Because He saves us from our sins, and we ought not to seek, and cannot find salvation in any other.

Matt. 1: 21. And she shall bring forth a son; and thou shalt call His name Jesus: for it is He that shall save His people from their sins. — Acts 4: 12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved. — John 6: 40. 1 Cor. 8: 11.

30. Do those persons truly believe in Jesus as a Saviour who seek their salvation of themselves or elsewhere?

No; for though they may boast of Him in words, they deny Him in their deeds; for Jesus will not be a complete Saviour to us unless by faith we find in Him all that we need for our salvation.

Col. 1: 19, 20. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross. — Heb. 7: 25. He is able to save to the uttermost them that draw near unto God through Him. — John 1: 14. Col. 2: 10.

12th Sunday.

31. Why is He called Christ, that is, anointed?

Because He is anointed with the Holy Ghost, and ordained by God the Father to be our chief prophet, our only high-priest, and our eternal king.

Acts 10: 38. Jesus of Nazareth, how God anointed

Him with the Holy Spirit and with power.—John 6: 14. This is of a truth the prophet that cometh into the world.—Heb. 3: 1. Consider the Apostle and High-Priest of our confession, even Jesus.—Rev. 7: 25.

32. Why are you called a Christian?

Because I am a member of Christ by faith, and a partaker of His anointing; that so I may confess His name, and devoting myself to His service, may fight against sin and Satan, in this life, and reign with Christ hereafter.

Gal. 2: 20. That life which I now live in the flesh, I live in faith, the faith which is in the Son of God.—2 Cor. 1: 21. Rom. 12: 1. I beseech you brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.—Eph. 6: 11, 12. Put on the whole armor of God.—2 Tim. 2: 12.

13th Sunday.

33. Why is Christ called the only begotten Son of God, since we are also the children of God?

Because Christ alone is the eternal and natural Son of God; but we are children adopted of God, by grace, for His sake.

John 1: 1. In the beginning was the Word, and the Word was with God, and the Word was God.—Heb. 1: 2, 3. Gal. 3: 26. For ye are all sons of God, through faith in Christ Jesus.

34. Why do we call Him our Lord?

Because He has redeemed us, body and soul, from sin and all the power of the devil, not with gold or silver, but with His precious blood, and thus has made us His own.

1 Cor. 6: 20. For ye were bought with a price: glorify

God therefore in your body. — Col. 1: 14. In whom we have our redemption, the forgiveness of our sins. — Heb. 2: 14. That through death He might bring to nought him that had the power of death, that is the devil.

14th Sunday.

35. What is the meaning of the words: “He was conceived by the Holy Ghost, born of the Virgin Mary?”

That the eternal Son of God, through the Holy Ghost, took upon Him, the very nature of man, of the flesh and blood of the Virgin Mary; that He might be the true seed of David, like unto His brethren in all things, sin excepted.

1 John 5: 20. Gal. 4: 4. When the fulness of the time came, God sent forth His Son, born of a woman. — Luke 1: 35. The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God. — Acts 13: 23. Heb. 4: 15. In all points tempted like as we are, yet without sin.

36. What profit have you from the holy conception and birth of Christ?

That He is our Mediator, and with His innocence and perfect holiness covers, in the sight of God, my sin, wherein I was born.

1 Tim. 2: 5. For there is one God, one Mediator also between God and men. Himself man: Christ Jesus. — Rev. 1: 5. Unto Him that loveth us, and loosed us from our sins by His blood. — Ps. 51: 5. Behold I was brought forth in iniquity; and in sin did my mother conceive me.

15th Sunday.

37. What do you understand by the words: “He suffered?”

That during all His life on earth, especially at its end, Jesus bore, in body and soul, the wrath of God against the sins of all mankind: that by His passion, as the only atoning sacrifice, He might obtain for us redemption from sin, and eternal life.

Isa. 53: 3. He was despised, and rejected of men; a man of sorrows, and acquainted with grief. — Matt. 26: 38. My soul is exceeding sorrowful, even unto death. — Heb. 9: 12.

38. Why did He suffer under Pontius Pilate as judge?

That, though innocent, He might be condemned by a worldly judge, and thereby free us from the severe judgment of God to which we were exposed.

John 18: 38. And when he (Pilate) had said this, he went out again unto the Jews, and saith unto them, I find no crime in Him. — Isa. 53: 5. The chastisement of our peace was upon Him: and with His stripes we are healed. — Luke 23: 14, 15. Rom. 8: 34.

39. Is there anything more in His having been crucified than if He had died some other death?

Yes: for thereby I am assured that He took on Him all the curse which lay upon me; for the death of the cross was accursed of God.

Gal. 3: 13. Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree. — Deut. 21: 23. Phil. 2: 8, 9.

16th Sunday.

40. Why must Christ suffer death?

On account of the justice and truth of

God, satisfaction for our sins could be made only by the death of the Son of God.

Rom. 1: 32. Knowing the ordinance of God, that they that practice such things are worthy of death. — Gen. 2: 17. For in the day that thou eatest thereof thou shalt surely die. Gen. 3: 15.

41. Why was He also buried?

Thereby to prove that He was really dead.

1 Cor. 15: 3, 4. For I delivered unto you first of all that which I received: that Christ died for our sins according to the Scriptures; and that He was buried. — Matt. 27: 60. And Joseph laid the body of Jesus in his own new tomb. — Acts 13: 29. Isa. 53: 9.

42. Since then Christ died for us, why must we also die?

Our death is not a satisfaction for our sins, but only a dying unto sin, and an entrance into eternal life.

Rom. 6: 7. For he that hath died is justified from sin. — Phil. 1: 21. For me to live is Christ, and to die is gain. 2 Cor. 5: 1.

43. What further benefit do we receive from the crucifixion of Christ?

By His power our sinful nature is crucified, dead and buried with Him; so that the base passions of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving.

Rom. 6: 6. Knowing this, that our old man was crucified with Him. — Rom. 6: 8. But if we died with Christ, we believe that we shall also live with Him. — Rom. 6: 4. We were buried therefore with Him through baptism unto death. Rom. 6: 14. For sin shall not have dominion over you: for ye are not under law, but under grace. — Rom. 6: 13. Present yourselves unto God, as alive from the dead.

44. Why is it added: "He descended into hell?"

That, in my greatest temptations, I may be assured that Christ my Lord, by His untold anguish, pains and fears, which He suffered in His soul, on the cross, and before, has delivered me from the anguish and torment of hell.

Mark 15: 34. — John 16: 33 Be of good cheer; I have overcome the world. — 1 Cor. 15: 55, 57. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, who giveth us the victory through our Lord Jesus Christ. — Isa. 53: 4. 1 Thess. 1: 10.

17th Sunday.

45. What does the resurrection of Christ profit us?

By His resurrection He has overcome death, that He might make us partakers of His righteousness; and, by His power raise us up to a new life, and also give us a sure pledge of our blessed resurrection.

Rom. 6: 9. Knowing that Christ being raised from the dead dieth no more; death no more hath dominion over Him. — Rom. 4: 25. — Who was delivered up for our trespasses, and was raised for our justification. — Rom. 6: 4. 1 Cor. 15: 20. But now hath Christ been raised from the dead, the first fruits of them that are asleep. — 1 Thess. 4: 14. Rom. 8: 11. Acts 26: 23.

18th Sunday.

46. How do you understand the words: "He ascended into heaven?"

That Christ, in sight of His disciples, was taken up from the earth into heaven and remains there for our good, until He

shall come again to judge the living and the dead.

Acts 1: 9. As they were looking, He was taken up, and a cloud received Him out of their sight. — John 16: 7. Acts 3: 21. Whom the heaven must receive until the time of restoration of all things, whereof God spake by the mouth of His holy Prophets that have been from of old. — Heb. 7: 25.

47. Is not Christ with us, then, to the end of the world, as He has promised?

In His human nature He is no more on earth, but in His Godhead, majesty and grace, He is never absent from us.

John 16: 28. Again I leave the world and go unto the Father. — Matt. 28: 20. Lo, I am with you always, even unto the end of the world. — Matt. 26: 11. Heb. 8: 4. Acts 3: 21. Matt. 18: 20. Ps. 139: 7—10. 2 Cor. 13: 14.

48. Are the two natures in Christ, then, ever separated?

No: for His divine nature is never limited with His human nature, though it remains personally united to it.

Phil. 2: 8, 9. Found in fashion as a man, He humbled Himself, becoming obedient unto death . . . Wherefore God highly exalted Him. — Col. 2: 9. For in Him dwelleth all the fulness of the Godhead bodily. — Job 11: 7—9. Acts 17: 27. John 3: 13. And no one hath ascended unto heaven, but He that descended out of heaven, even the Son of man, who is in heaven.

49. What does the ascension of Christ into heaven benefit us?

He is now our Advocate with the Father: and His glorified body is a pledge that we, as His members, will finally be taken up to Him: and He also sends us His

Holy Spirit to seal this truth upon our hearts.

Heb. 9; 24. For Christ entered not into a holy place made with hands, but into heaven itself, now to appear before the face of God for us. — John 14; 2, 3. I go to prepare a place for you. — Eph. 2: 4.

19th Sunday.

50. Why is it added: “and sitteth at the right hand of God?”

Christ appears in heaven as the Head of His Church, and by Him, the Father governs all things.

Eph. 1: 22. And He put all things in subjection under His feet, and gave Him to be head over all things to the church. — Matt. 28: 18. All authority hath been given unto me in heaven and on earth. — 1 Cor. 15: 25. John 5: 22. 1 Peter 3: 22.

51. What profit is the glory of Christ, our Head, unto us?

Thus through His Holy Spirit, He pours out heavenly gifts upon us, His members, and also defends, and preserves us against all enemies.

Acts 2: 33. Being therefore by the right hand of God exalted, . . . He hath poured forth this, which ye see and hear. — John 10: 28. I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. — Acts 10: 45.

52. What comfort is it to you that Christ shall come again to judge the living and the dead?

I now expect from heaven the selfsame Person, who once appeared on my behalf, and took away all curse from me; who shall cast all His and my enemies into eternal

condemnation, but shall take me, with all His chosen ones, to Himself.

Luke 21: 28. When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. — Acts 10: 42. He charged us to preach unto the people, and to testify that this is He who is ordained of God to be the Judge of the living and the dead. — John 17: 24. 1 Thess. 4: 17. Matt. 25: 34.

20th Sunday.

53. What do you believe concerning the Holy Ghost?

That equally with the Father and the Son, He is eternal God; that He is mine, and by a true faith makes me a partaker of Christ, and of all His benefits; and also comforts me, and will abide with me forever.

Acts 2: 38. 1 Cor. 12: 3. No man can say, Jesus is Lord, but in the Holy Spirit. — John 14: 16. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth. — Eph. 3: 17. Acts 9: 31.

21st Sunday.

54. What do you believe concerning the Holy Catholic Church?

That the Son of God, from age to age, gathers and preserves unto Himself, by His Spirit and word, a chosen communion, out of our race, agreeing in true faith; and that I am, and forever shall remain, a living member thereof.

John 17: 20, 21. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one. — Matt. 16: 18. Thou art Peter, and upon this rock I will build my church;

and the gates of Hades shall not prevail against it. — Eph. 4: 13. Till we all attain unto the unity of the faith, and of the knowledge of the Son of God. — Ps. 23: 6.

55. What do you understand by the “Communion of Saints?”

That each one, who is a member of Christ by faith, shares in all His treasures and gifts, and is bound to use them for the good of his fellow members.

1 John 1: 3. Our fellowship is with the Father, and with His Son Jesus Christ. — Rom. 8: 32. He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him, freely give us all things? — 1 Peter 4: 10. Eph. 4: 25.

56. What do you believe concerning the forgiveness of sins?

That God, for Christ’s sake, will no more remember my sins, nor the sinful nature with which I have to struggle all my life long; but graciously gives me the righteousness of Christ, that I may never come into judgment.

Eph. 1: 7. In whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace. — Jer. 31: 34. I will forgive their iniquity, and their sin will I remember no more. — Rom. 8: 1. There is therefore now no condemnation to them that are in Christ Jesus. — John 8: 18. John 5: 24.

22nd Sunday.

57. What comfort have you from the doctrine of the resurrection of the body?

That, after this life, my soul shall be immediately taken up to Christ, its Head; and this my body, raised, by the power of

Christ, shall be again united with my soul, and be like the glorious body of Christ.

Phil. 1: 23. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better. — 2 Cor. 5: 8. Willing rather to be absent from the body, and to be at home with the Lord.

58. What comfort have you from the article — “Life everlasting?”

That since I now feel in my heart the beginning of eternal joy, I shall, after this life, inherit perfect bliss, therein to praise God forever.

1 Peter 1: 8. Whom not having seen ye love; on whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory. — Matt. 25: 46. 1 Cor. 2: 9. Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him. — Rev. 22: 3. Rev. 19: 5. Rev. 7: 15. 2 Cor. 4: 17, 18.

23rd Sunday.

59. But what does it help you now that you believe all this?

I am thus righteous in Christ, before God, and an heir of eternal life.

Rom. 5: 1. Being therefore justified by faith, we have peace with God through our Lord Jesus Christ. — John 5: 24. He that heareth my word, and believeth Him that sent me, hath eternal life. — Rom. 8: 21. John 8: 15, 36. Titus 3: 7.

60. How are you righteous before God?

Only by a true faith in Jesus Christ; and though my conscience accuse me that I have disobeyed God in the past and am still inclined unto all evil; yet God grants

and imputes unto me, the perfect satisfaction, righteousness and holiness of Christ, as my own; when I accept such benefit with a believing heart.

Rom. 2: 24. Being justified freely by His grace, through the redemption that is in Christ Jesus. — 2 Cor. 5: 21. Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him. — Rom. 10: 10. For with the heart man believeth unto righteousness. — Phil. 3: 9. Rom. 3: 25. John 3: 16.

61. Why do you say that you are righteous by faith only?

Not that I am acceptable to God on account of the worthiness of my faith, but because I can personally accept the satisfaction, righteousness and holiness of Christ, by faith only.

Eph. 2: 8, 9. For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. — Rom. 10: 4. For Christ is the end of the law unto righteousness to every one that believeth. — Rom. 3: 22. 1 John 5: 10. Isa. 61: 10.

24th Sunday.

62. But why cannot our good works be the whole, or part, of our righteousness before God?

Because, the righteousness which God will accept must be perfect, and our best works, in this life, are all imperfect and defiled with sin.

Gal. 3: 10. Cursed is every one who continueth not in all things that are written in the book of the law, to do them. — Isa. 64: 6. For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment. — Jas 2: 10. Phil. 3: 12, 13.

63. But why have our good works no merit, when God will reward virtue here and hereafter?

The reward comes not of merit, but of grace.

Luke 17: 10. When ye shall have done all of these things that are commanded you, say, we are unprofitable servants; we have done that which it was our duty to do. — Eph. 1: 6. 1 Cor. 15: 10. 2 Tim. 1: 9.

64. But does not this doctrine make men careless and profane?

No; for it is impossible that those, who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness.

Rom. 3: 31. Do we then make the law of none effect through faith? God forbid; nay, we establish the law. — John 15: 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit. — Titus 3: 8. Matt. 7: 18. Eph. 2: 10.

THE SACRAMENTS.

25th Sunday.

65. Since then we are partakers of Christ and all His benefits, by faith only, whence comes this faith?

The Holy Spirit works faith in our hearts by the preaching of the Gospel, and confirms it by the use of the sacraments.

Gal. 5: 22. But the fruit of the Spirit is love, joy, pence, longsuffering, kindness, goodness, faithfulness etc. — Rom. 10: 17. So belief cometh of hearing, and hearing by the word of Christ. — Acts 8: 36, 38. Acts 10: 47, 48. Acts 16: 30—33. Acts 2: 41, 42. 1 Cor. 11: 26.

66. What are the sacraments?

The sacraments are holy, visible signs

and seals, appointed of God; to declare and seal unto us the Gospel promise, of forgiveness of sin, and life eternal, through Christ's sacrifice on the cross.

1 Cor. 11: 25. This do, as often as ye drink it, in remembrance of me. — 1 Cor. 11: 26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come. — Gal. 3: 27. For as many of you as were baptized into Christ did put on Christ. — Matt. 26: 28.

67. Do the word and the sacraments both direct us to the cross?

Yes; the Holy Spirit assures us in the Gospel and the sacraments, that our entire salvation depends upon the sacrifice of Christ, made for us, upon the cross.

1 Cor. 3: 11. For other foundation can no man lay than that which is laid, which is Christ Jesus. — Matt. 26: 28. For this is my blood of the covenant, which is poured out for many unto remission of sins. — Rom. 6: 3. 1 Cor. 11: 26. Gal. 3: 27. Heb. 10: 10.

68. How many sacraments has Christ instituted in the New Testament?

Two: holy baptism and the holy supper.

Matt. 28: 19. 1 Cor. 11: 23—25.

OF HOLY BAPTISM.

26th Sunday.

69. How are you taught and assured in holy baptism that the sacrifice of Christ on the cross is for your benefit?

Christ has appointed this outward washing with water, and joined with it this

promise; that I am washed, with the blood and Spirit of Christ, from the uncleanness of my soul through sin, as surely as I am washed outwardly with water.

Matt. 28: 19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. — Acts 22: 16. Arise, and be baptized, and wash away thy sins, calling on His name. — Titus 3: 5. Acts 10: 47. 1 Peter 3: 21. 1 John 5: 6. Acts 2: 39. Luke 3: 3.

70. What is it to be washed with the blood and Spirit of Christ?

It is to receive of God forgiveness of sins, freely, through Christ's blood shed upon the cross: to be renewed by the Holy Spirit, and sanctified as members of Christ, that we may lead godly and blameless lives.

1 John 1: 7. And the blood of Jesus His Son cleanseth us from all sin. — 1 Cor. 6: 11. But ye were washed, but ye were sanctified, but ye were justified, in the name of the Lord Jesus Christ and in the Spirit of our God. — Rom. 6: 4. Eph. 4: 22—24.

71. What is Christ's promise concerning baptism?

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; he that believeth and is baptized shall be saved; but he that believeth not shall be damned.” The Scripture also calls baptism “the washing away of sins.”

Matt. 28: 19. Titus 3: 5. Acts 22: 16.

27th Sunday.

72. Is the outward washing with water itself the washing away of sins?

No; for the blood of Jesus Christ only, and the Holy Spirit, cleanse us from all sin.

1 Peter 3: 21. — 1 John 1: 7. The blood of Jesus His Son cleanseth us from all sin. 1 Cor. 6: 11. But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. — 1 John 5: 6.

73. Why, then, does Scripture call baptism “the washing of regeneration, and the washing away of sins?”

To teach us, that, as the uncleanness of of the body is taken away by water, so our sins are removed by the blood and Spirit of Christ; and to assure us that we are spiritually cleansed from our sins, as really as our bodies are washed with water.

Rev. 1: 5. Unto Him that loveth us, and loosed us from our sins by His blood. — Gal. 3: 27. For as many of you as were baptized into Christ did put on Christ. — Acts 2: 38. Isa. 4: 4. Titus 3: 5.

74. Should infants also be baptized?

Yes; for they belong to the people and covenant of God, as well as their parents, and should be ingrafted into the Christian Church by baptism, as a sign of the covenant; and thus be distinguished from the children of unbelievers by baptism, as was done under the Old Testament by circumcision.

Gen. 17: 7. — Mark 10: 14–16. Suffer the little children to come unto me; forbid them not; for to such belongeth the kingdom of God. — Acts 2: 38, 39. Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that

are afar off, even as many as the Lord our God shall call unto Him. — 1 Cor. 7: 14. Else were your children unclean; but now are they holy. Gen. 17: 11. Col. 2: 11, 12.

OF THE HOLY SUPPER.

28th Sunday.

75. How are you taught and assured in the holy supper that you have part in the one offering of Christ on the cross, and of all His benefits?

Christ has commanded me, and all believers, to partake of His supper; and promises that as His body was broken and blood shed, upon the cross, for me; so, as I taste the bread and cup, He feeds and nourishes my soul to everlasting life with His crucified body and shed blood.

Matt. 26: 28. He gave bread to the disciples, and said, Take, eat; this is my body. And He took a cup, and gave thanks, and gave to them saying, Drink ye all of it. — Luke 22: 19. This do in remembrance of me. — 1 Cor. 10: 16. 1 Cor. 11: 23—27. Mark 14: 22—26.

76. What is it, then, to eat the crucified body, and drink the shed blood of Christ?

It is to embrace with a believing heart all the sufferings and death of Christ, and thereby obtain the pardon of sin and life eternal; thus to be united to His sacred body, by the indwelling of the Holy Spirit, and live in constant communion with Him.

1 Cor. 11: 23—25. This do, as often as ye drink it, in remembrance of me. As often as ye do this, ye proclaim the Lord's death till He come. — John 6: 46, 47. He that believeth hath eternal life. I am the bread of life.

77. Where has Christ promised thus to feed and nourish believers, with His body and blood, in His supper?

In the words: "Take, eat; this is my body which is broken for you . . . This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." And St. Paul adds: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

1 Cor. 11: 23-25. John 6: 50, 53, 54, 56. Eph. 5: 30. Rom. 8: 9-11.

29th Sunday.

78. Do, then, the bread and wine become the very body and blood of Christ?

No; but as the water in baptism is not changed into the blood of Christ, so the bread in the Lord's Supper is not changed into the very body of Christ; though, agreeably to the nature and usage of a sacrament, it is called the body of Christ.

1 Peter 3: 21. Not the putting away of the filth of flesh, but the interrogation of a good conscience toward God. — 1 Cor. 10: 16. The cup, is it not a communion of the blood of Christ? The bread, is it not a communion of the body of Christ?

79. Why, then, does Christ call the bread His body, and the cup His blood?

To teach us that, as bread and wine sustain this temporal life, so His crucified body and shed blood are the true meat and

drink of our souls unto life eternal and to assure us, by these visible signs and pledges, that we are real partakers of His true body and blood, and all His sufferings and obedience are our own.

John 6: 35. Jesus said unto them, I am the bread of life: he that cometh to me, shall not hunger and he that believeth on me shall never thirst. — John 6: 68. The flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.

30th Sunday.

80. What difference is there between the Lord's Supper and the Popish mass?

The supper testifies, that the one offering of Christ on the cross secures to us full pardon of sin; but the mass teaches that no one can be forgiven, through Christ's sufferings, unless He be daily offered for them by the priests, who claim that Christ, as an object of worship, is bodily under the form of bread and wine.

Heb. 10: 14. For by one offering He hath perfected forever them that are sanctified. — Gal. 5: 4. Ye are severed from Christ, ye who would be justified by the law.

81. Who ought to come to the table of the Lord?

Those who are truly sorry for their sins, and yet trust that they are forgiven for Christ's sake; who also desire to have their faith more and more strengthened, and their lives more holy.

1 Cor. 11: 28. But let a man prove himself, and so

let him eat of the bread, and drink of the cup. — Ps. 51: 17. Heb. 11: 6.

82. Should unbelievers and the ungodly be admitted to this supper?

No; lest the covenant of God be profaned, and His wrath kindled against the whole congregation: therefore it is the duty of the Christian Church, to exclude such persons, by the office of the keys, until they amend their lives.

Matt. 7: 6. Give not that which is holy to the dogs, neither cast your pearls before the swine. — 1 Cor. 5: 13. Put away the wicked man from among yourselves. — 1 Cor. 5: 11—13. Ps. 50: 16, 17.

31st Sunday.

83. What is the office of the keys?

The preaching of the Gospel, and Christian discipline; by which the kingdom of heaven is opened to believers, and shut against unbelievers.

Matt. 16: 19. I will give unto thee the keys of the kingdom of heaven. — Matt. 18: 18.

84. How is the kingdom of heaven opened and shut by the preaching of the Gospel?

The word preached, publicly declares forgiveness to all believers, whenever they receive the promise of the Gospel with true faith; but to the impenitent, that the wrath of God abides upon them.

John 8: 66. Upon this many of His disciples went back, and walked no more with Him. — 2 Cor. 2: 16. To the one a savor from death unto death; to the other a savor from life unto life.

85. How is the kingdom of heaven shut and opened by Christian discipline ?

It is shut by action of the Church, or its officers, in excluding unworthy persons from their communion, as scripture directs ; and opened when, upon promise and proof of amendment, they are again received as members of Christ and His Church.

Matt. 18: 17. And if he refuse to hear them, tell it unto the church : and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. — Gal. 6: 1. Brethren, even if a man be overtaken in any trespass, ye who are spiritual restore such a one in a spirit of gentleness. — 1 Cor. 5: 11.



The Third Part.

OF THANKFULNESS.

32nd Sunday.

86. Since we are saved by grace in Christ alone, why must we still do good works ?

To show that we are thankful to God for His blessings ; to be assured ourselves of our faith by its fruits ; and, by our godly conversation, also to win others to Christ.

John 7: 17. If any man willeth to do His will, He shall know of the teaching, whether it is of God, or whether I speak from myself. — Ps. 116: 12. What shall I render unto Jehovah for all His benefits toward me ? — Matt. 5: 16. Let your light shine.

87. Can they be saved who turn not to God from their unthankful, impenitent life ?

By no means : for the Scriptures declare that no unchaste person, idolater,

adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

Eph. 5: 5. For this we know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God. — Matt. 18: 8.

33rd Sunday.

88. In how many parts does true repentance, or the conversion of man consist?

In two parts: the dying of the old man, and the quickening of the new.

Col. 3: 3. For ye died, and your life is hid with Christ in God.

89. What is the dying of the old man?

To be heartily sorry for sin; and to hate it, and flee from it, more and more.

2 Cor. 7: 10. For godly sorrow worketh repentance unto salvation. — Rom. 12: 9.

90. What is the quickening of the new man?

Heartfelt joy in God; and, therefore, loving, and delighting, to live according to the will of God, in all good works.

Gal. 2: 20. It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself for me. — Rom. 7: 22. Ps. 51: 8.

91. But what are good works?

Only those which are done from true faith, according to the law of God, for His glory; and not such as are founded on our own opinoin, or the sayings of men.

Phil. 2: 12. Work out your own salvation with fear

and trembling; for it is God who worketh in you . . . for His good pleasure.—1 Cor. 13: 13. Now abideth faith, hope, love; and the greatest of these is love.

34th Sunday.

THE TEN COMMANDMENTS.

92. What is the law of God?

God spake all these words, saying:

1. I am the Lord Thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and the fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.

4. Remember the Sabbath day, to keep it holy: six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou

shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

93. How are these ten commandments divided?

Into two tables: the first of which teaches us how we must behave toward God: the second what duties we owe to our neighbor._

Ex. 31: 18. And He gave unto Moses, when He

had made an end of communing with him upon mount Sinai, the two tables of stone, written with the finger of God. — Matt. 22: 37–39.

94. What does God require in the first commandment?

That I should avoid all idolatry; and love, fear, and honor God with my whole heart.

Deut. 6: 5. Thou shalt love Jehovah thy God with all thy heart, and with all thy soul and with all thy might. — John 17: 8.

95. What is idolatry?

It is to invent, or have, some object of trust other than God Himself.

Ex. 32: 8. They have made them a molten calf, and have worshiped it. — Prov. 3: 5. Lean not upon thine own understanding.

35th Sunday.

96. What does God require in the second commandment?

That we should never make any image of God, nor worship Him in any other way than He has commanded in His word.

John 4: 24. God is a spirit: and they that worship Him must worship Him in Spirit and in truth. Deut. 4: 23, 24.

97. Are we then not to make any image at all?

God must not and cannot be represented in any way: but though creatures may be represented, yet God forbids us to make or have any likeness of them, either to worship them, or by them to serve Himself.

Acts 17: 29. Being then the offspring of God we

ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man — Isa. 40: 18, 25. Lev. 26: 1.

98. But may not images be allowed in churches as books for the laity?

No; for God will not have Christians taught by dumb idols, but the living preaching of His word.

Ps. 135: 15, 18. The idols of the nations are silver and gold, the work of men's hands . . . They that make them shall be like unto them; yea, every one that trusteth in them. — Ps. 119: 105. Thy word is a lamp unto my feet, and light unto my path. — 2 Tim. 3: 16, 17.

36th Sunday.

99. What is required in the third commandment?

That we must never profane the name of God, nor use it in any other way than with fear and reverence.

Lev. 24: 15. Whosoever curseth his God shall bear his sin. — Matt. 5: 34. Swear not at all. — Lev. 19: 12. James 5: 12.

100. Is profanity a very great sin?

Yes truly; for no sin is greater, or more provoking to God, than the profaning of His name: and He has commanded it to be punished with death.

Lev. 24: 16. And he that blasphemeth the name of Jehovah, he shall surely be put to death. — Jas. 3: 8. The tongue can no man tame; it is a restless evil, it is full of deadly poison. — Ps. 141: 3.

37th Sunday.

101. May we, then, swear religiously in the name of God?

Yes; when the glory of God, our neighbor's good, or the magistrate may require it; even as did the saints under both the Old and the New Testament dispensations.

Deut. 6: 13. Thou shalt fear Jehovah thy God, and Him shalt thou serve, and shalt swear by His name. — Ezra 10: 5. Josh. 9: 19. Heb. 8: 16.

102. May we also swear by the saints, or any other creature?

No; for a lawful oath is a calling upon God, who knows the heart, to bear witness to the truth of what is said, or to punish me if I swear falsely; which honor is due to no creature.

Ex. 20: 16. Thou shalt not bear false witness against thy neighbor. — Heb. 6: 16. Men swear by the greater; the oath is final for confirmation. — Isa. 8: 19.

38th Sunday.

103. What does God require in the fourth commandment?

That I attend church regularly on Sabbath to hear God's word, use the sacraments, pray, and give alms; that thus ceasing to do evil, and trusting in the Lord, I may begin in this life, the eternal sabbath.

Matt. 9: 38. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. — Heb. 10: 25. Not forsaking our own assembling together. — Acts 20: 7. 1 Cor. 16: 2. Acts 2: 42. Heb. 4: 9.

39th Sunday.

104. What does God require in the fifth commandment?

That I show all honor, love, and faith-

fulness to my parents, and all in authority over me; heed their instructions, and bear with their weaknesses, since it is God's will to govern us by their hand.

Eph. 6: 2, 3. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayst live long on the earth.—Col. 3: 20. Lev. 19: 32. Eph. 6: 4.

40th Sunday.

105. What does God require in the sixth commandment?

That I should neither in thought, word, or deed, hate, injure, or kill my neighbor, or desire revenge, or wilfully endanger my own life.

Rom. 12: 10. In love of the brethren be tenderly affectioned one to another; in honor preferring one another.—Eph. 4: 31.

106. Does this commandment, then, speak only of murder?

God here teaches us that He abhors envy, hatred, anger, and desire for revenge, as the secret causes of murder.

Gen. 9: 6. Whoso sheddeth man's blood, by man shall his blood be shed.—1 John 3: 15. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

107. Is it enough that we do not kill our neighbor in the way stated?

No; for God requires us also to love our neighbor as ourselves, to show mercy toward him, and prevent his hurt; and that we should do good even to our enemies.

Matt. 5: 44. Love your enemies, and pray for

them that persecute you. — Heb. 12: 14. Rom. 12: 20
Prov. 24: 10. Eph. 4: 1—8.

41st Sunday.

108. What does the seventh commandment teach us?

That all unchastity is accursed of God: and that we are therefore to hate it from the heart, and live chastely, whether in, or out of holy wedlock.

1 Cor. 6: 19. Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own — Eph. 5: 3 But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints. — Heb. 13: 4 1 Thess. 4: 3—5.

109. Does God in this commandment forbid only such shameful sins as adultery?

Since body and soul are both the temples of the Holy Ghost, it is God's will that we keep them pure and holy: hence He forbids all unchaste actions, gestures, words, thoughts, and whatever may excite in men impure desires.

Titus 1: 15 To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure but both their mind and their conscience are defiled — Eph. 4: 17—20. Eph. 4: 29.

42nd Sunday.

110. What does God forbid in the eighth commandment?

Not only actual theft and robbery, but also all wicked tricks and devices designed to secure to ourselves our neighbor's goods;

and also all abuse, and useless waste, of God's gifts.

Lev. 11, 13. Ye shall not steal; neither shall ye deal falsely nor lie one to another. Thou shalt not oppress thy neighbor nor rob him. — 1 Cor. 6: 10. Ex. 22: 25. Jer. 22: 13. 1 Thess. 4: 6.

111. But what does God bid you do, in this commandment?

That I advance my neighbor's profit wherever I can and may, and deal with him as I would have others deal with me; and labor faithfully that I may have means to help the poor.

Lev. 19, 35. Ye shall do no unrighteousness in judgment, in measures of length and weight, or of quantity. — Phil. 2: 4. Heb. 13: 16. Matt. 7: 12.

43rd Sunday.

112. What is required in the ninth commandment?

That I never bear false witness, nor falsify the words of anyone, nor be a back-biter, or slanderer; but that I love the truth, speak it uprightly, and, as far as I can, defend and promote my neighbor's good name.

Eph. 4: 25. Wherefore, speak ye truth each one with his neighbor. — Titus 3: 2. Speak evil of no man. — Eph. 4: 15, 25. Jas. 4: 11.

44th Sunday.

113. What does the tenth commandment require of us?

That not even the smallest wish or

thought, contrary to any of God's commandments, ever enter into our hearts; but that, with all the heart we evermore hate all sin, and delight in all righteousness.

Matt. 5: 48. Ye therefore shall be perfect, as your heavenly Father is perfect. — Mark. 14: 8. She hath done what she could. — Matt. 15: 19, 20. Hab. 2: 9.

114. Can those who are converted to God keep all these commandments perfectly?

No: for even the holiest men, while in this life, have only a small beginning of this obedience, yet with earnest purpose they do begin to live according to all the commandments of God.

1 John 1: 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. — Phil. 3: 13. I count not myself yet to have laid hold of . . . I press on toward the goal unto the prize. — Ecc. 7: 20. Ps. 19: 12. James 3: 2.

115. But why will God have the ten commandments so strictly preached, since in this life no man can keep them?

That all our lives long we may learn more and more to know our sinful nature, and so the more earnestly seek the forgiveness of sins, and righteousness in Christ; and pray to God for the grace of the Holy Spirit to conform us to His image more and more, till we reach our aim of perfection in the life to come.

Rom. 8: 20. Through the law cometh the knowledge of sin. — 1 Cor. 13: 9. For we know in part . . . but when that which is perfect is come, that which is in part shall be done away, — 1 John. 3: 2.

OF PRAYER.

45th Sunday.

116. Why is prayer necessary for Christians?

Because it is the chief part of the thankfulness which God requires of us; and He will grant His grace and Holy Spirit only to those, who, with longing hearts, continually ask them of Him, and are thankful for them.

Ps. 50: 14. Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High. — Matt. 7: 7. Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you. — Ps. 50: 23. Luke 11: 13.

117. What are the requisites of such prayer as God is well pleased with and will hear?

We must call upon the one true God for all that He has commanded us to ask of Him, with a true knowledge of our need and misery: with the firm assurance also that He will hear us for Christ's sake, as He has promised us in His word.

Matt. 4: 10. Thou shalt worship the Lord thy God, and Him only shalt thou serve. — Luke 18: 13. God, be Thou merciful to me a sinner. — Eph. 3: 12. Ps. 145: 18. Matt. 6: 9-14.

118. What has God commanded us to ask of Him?

All things necessary for soul and body, which Christ our Lord has comprised in the prayer He Himself has taught us

119. What are the words of that prayer?

“Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.”

46th Sunday.

120. Why has Christ commanded us to address God thus: “Our Father?”

That, at the first, He might awaken within us a child-like trust and confidence, that God has become our Father in Christ; and that He will much less deny us what we ask of Him in faith, than our parents will refuse us earthly things.

John 14: 20. In that day ye shall know that I am in my Father, and ye in me, and I in you. — John 1: 12. But as many as received Him, to them gave He the right to become children of God, even to them that believed on His name. Luke 11: 11. Isa. 63: 15.

121. Why are the words added: “Who art in heaven?”

That we may not form any earthly conception of God’s heavenly majesty, and may expect from Him all things necessary for body and soul.

2 Chron. 20: 6. O Jehovah, the God of our fathers, art not Thou God in heaven? — Acts 17: 24, 25. God, the Lord of heaven and earth, dwelleth not in temples made with hands. — Ps. 113.

47th Sunday.

122. What is the first petition?

“Hallowed be Thy name.” That is: Grant that we may rightly know Thee, and sanctify, glorify, and praise Thee, in all Thy works in which Thy power, wisdom, goodness, justice, mercy, and truth appear; that in thought, word, and deed we may always honor and praise Thy name.

Rev. 4: 8. Holy, Holy, Holy, is the Lord God; the Almighty, who was, and who is, and who is to come. — Ps. 51: 15. Rom. 1: 19, 20.

48th Sunday.

123. What is the second petition?

“Thy kingdom come.” That is; so rule us by Thy Word and Spirit that we may submit ourselves more and more unto Thee; preserve and increase Thy Church; destroy the works of the devil; and hasten the full coming of Thy kingdom, wherein Thou shalt be all in all.

Matt. 6: 33. But seek ye first His kingdom, and His righteousness. — Ps. 122: 6. Pray for the peace of Jerusalem. — Matt. 28: 19.

49th Sunday.

124. What is the third petition?

“Thy will be done in earth, as it is in heaven.” That is: grant that we, and all men, may deny our own wills and obey Thy good will without murmuring; that so each

may fulfil his own duty, and calling, willingly and truly, as the angels in heaven.

Acts 21: 14. The will of the Lord be done. — John 4: 34. Jesus said, My meat is to do the will of Him that sent me. — Ps. 103: 20.

50th Sunday.

125. What is the fourth petition?

“Give us this day our daily bread.” That is: be pleased to provide for all our bodily wants that we may know Thee as the only fountain of all good; for without Thy blessing, neither our care and toil, nor Thy gifts can profit us; and therefore we should trust alone in Thee.

Ps. 145: 15. The eyes of all wait for Thee, and Thou givest them their food in due season. — Acts 17: 25. He Himself giveth to all life, and breath, and all things. — Ps. 55: 22. Matt. 6: 34.

51st Sunday.

126. What is the fifth petition?

“Forgive us our debts, as we forgive our debtors.” That is: be pleased, for the sake of Christ’s blood, not to impute unto us our past guilt, nor present transgressions; even as we purpose from the heart to forgive our neighbor.

Ps. 25: 7. Remember not the sins of my youth, nor my transgressions. — Luke 11: 4. And forgive us our sins; for we also forgive every one that is indebted to us. — Matt. 18: 35. Ps. 51: 1, 2, 4, 9

52nd Sunday.

127. What is the sixth petition?

“And lead us not into temptation, but deliver us from evil.” That is: since we are too weak, in ourselves, to withstand our active and deadly enemies, the world, the flesh and the devil; do Thou preserve and strengthen us, in this spiritual warfare, by the power of Thy Holy Spirit, until we obtain a complete victory.

Matt. 26: 41. Watch and pray, that ye enter not into temptation. — Eph. 3: 14. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named. — 1 Cor. 10: 13.

128. How do you conclude this prayer?

“For Thine is the kingdom, and the power, and the glory, for ever.” That is: all this we ask of Thee, because Thou art our Almighty King, and art able and willing to give us all good; that thereby, not we, but Thy holy name may be glorified.

Ps. 115: 1. Not unto us, O Jehovah, not unto us, but unto Thy name give glory, for Thy loving-kindness, and for Thy truths sake. — Rev. 5: 11—13. Worthy is the lamb that hath been slain, to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

129. What does the word “Amen” signify?

“Amen,” signifies it shall truly and certainly be. For my prayer is more surely heard of God than I feel in my heart that I desire these things of Him.

Isa. 65: 24. And it shall come to pass that, before they call, I will answer; and while they are still speaking, I will hear. — Eph. 3: 20, 21. 2 Cor. 1: 20. John 14: 12, 13.

BOOK III.

Bible History.

Bible History.



Introductory Section.

THE BIBLE.

The Bible is the inspired word of God, given us to reveal to us God and His will. Its aim is to guide us in life and save us in death. The word "Bible" means Book, because it is "the Book", greater than any or all other books. (Ps. 119: 105.)

The Bible is a library of 66 books, 39 in the Old Testament and 27 in the New. The Old Testament is divided into four parts, Pentateuch, Historical, Poetical and Prophetical books. The Pentateuch (the five books of Moses) are Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The Historical (12) are Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah and Esther. The poetical books (5) are Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon. The Prophetical books are of two kinds, the Major (larger) and Minor (smaller) Prophecies. The Major Prophecies (5) are Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel. The Minor Prophe-

cies (12) are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi.

The New Testament is divided into three kinds of books, Historical, Epistles and Revelations. The Historical books (5) are Matthew, Mark, Luke, John and the Acts. The Epistles (21) are Paul's Epistles (13) Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus and Philemon. To these may be added Hebrews which is Pauline. Then follow the Epistles of James, the two Epistles of Peter, the three Epistles of John, and the Epistle of Jude. The last book in the New Testament is the Book of Revelations.

These books of the Old and the New Testaments were written during a period of about 1600 years, from the time of Moses (about 1500 B. C.) to the death of John (about 100 A. D.).

The History of the Old Testament is divided into the following periods:

1. Creation to the Patriarchs; 2. The Patriarchs; 3. Moses and the Exodus; 4. Joshua and the Judges; 5. The United Kingdom; 6. The Kingdoms of Judah and Israel; 7. The Captivity.

The New Testament is divided into two parts:

1. The Life of Christ, 2. The Lives of the Apostles, or the History of the founding of the Church.

Part I.
The Old Testament.

Chapter I.

**FROM CREATION TO THE PA-
TRIARCHS.**

SECTION I.

THE CREATION.

(Gen. 1—8.)

In the beginning God created the Heavens and the earth out of nothing (Heidelberg Catechism Ans. 26) in six days or periods. The earth existed first as a chaos, out of which the three great natural kingdoms appeared, mineral, vegetable and animal. The order of the creation was, as follows:

the first day, Light (Cosmical),

the second day, the separation of the sky (firmament) from the earth,

the third day, separation of land from the sea and appearance of herbs and trees,

the fourth day, the sun, moon and stars appear,

the fifth day, fishes and birds and lower animals,

the sixth day, higher animals and man.

the seventh day, in which God is said to have rested.

The Bible story of Creation reveals God

as the Creator of all things and also His appointment of the Sabbath and of Matrimony, the only divine orders of life remaining as remnants of paradise. It reveals man as originally innocent; "God created man after His own image in righteousness and true holiness." His body was made of the dust of the earth, his spirit God breathed into him, and he became a living soul. God created Eve after Adam, so as to be Adam's companion and helpmeet. Our first parents were placed in a garden or Paradise in Eden, which is supposed to have been either in Babylon or Armenia, where two of its rivers, the Hiddekel (Tigris) and Euphrates are located. God gave our first parents three commands: 1. to name the animals and have dominion over them, 2. to dress the garden and keep it, 3. to eat of every tree in the garden save one, the tree of knowledge of good and evil.

The temptation came from without, not from within. Satan through the serpent tempted Eve, denying that they would die if they ate of the forbidden fruit and promising that they would become as gods. Eve, who was tempted first, seeing the tree was good for food and pleasant to the eyes and fitted to make one wise, ate and gave to Adam, who also ate and they fell. Their fall led them to fear God instead of seeking His companionship as heretofore. They fled from Him. When God asked them the first question of the Old Testament, "Where art thou?" they replied that they fled from Him because they were naked. Their nakedness, which they tried to cover by sewing fig-leaves together, only revealed that they had sinned. And each tried to find some excuse by blaming the other. Adam placed the blame on Eve, and Eve on the serpent. For their sin Adam was compelled to labor by the sweat of

his brow; Eve, to subjection to her husband, whose equal she had been; and the serpent to suffer from the perpetual enmity of man. But God did not punish them arbitrarily. Punishment came because they had brought upon themselves spiritual death. (Gen. 2: 17.) Our first parents were then cast out of Paradise and God placed cherubim and a flaming sword to keep them from the tree of life. But God did not leave them without hope for He gave them the gospel of the Garden of Eden (Protevangelium - first gospel), "The seed of the woman should bruise the serpent's head" (Gen. 3: 15). Thus already the Garden of Eden reveals the institution of the family and the hope of redemption through a coming Saviour.

SECTION 2.

CAIN AND ABEL.

(Gen. 4-5.)

Cain and Abel were the two children of Adam and Eve, Cain a farmer and Abel a shepherd. They both brought sacrifices to God in worship. Their sacrifices however differed on three points:

(a). Abel brought of his flock, Cain, of the fruits of the earth;

(b). Abel, of the firstlings (the best) which Cain did not;

(c). Abel came with faith (Heb. 11: 4) Cain did not.

Cain's sacrifice was therefore rejected because not offered by faith and because it had no shedding of blood, "without which there is no remission of sin" (Heb. 11: 6). At this Cain became very angry and slew his brother in the field. "Where is thy brother" was God's question

to him — the second great question of Genesis. For this awful murder the ground was cursed to him and he became a wanderer, crying out, "My punishment is greater than I can bear." He went to the land of Nod (punishment) where he built a city and where his descendents lived.

The descendents of Cain seemed to have prospered in material things. Jabel was the first wandering herdsman. Jubal invented musical instruments and Tubal-cain was the first smith. They were called the Sons of Men. The descendents of Seth, another son of Adam and Eve, who was born to take the place of Abel, were called the Sons of God. These were more spiritually-minded than Cain's race. Of them Enoch was the best. He lived 365 years and was then translated to heaven. Methuselah was the most long-lived of the sons of Seth, living 969 years.*

SECTION 3.

THE LIFE OF NOAH.

(Gen. 6—11.)

Noah was the last of the sons of Seth, who lived before the flood. The world had become so terribly wicked that God determined to destroy mankind with a flood but He decided to save Noah and his family. Noah was a preacher of righteousness and at God's command began the building of an ark of cypress wood at which he spent 120 years. It had three stories and (allowing 21 inches to a cubit) was 525 feet long, 87 feet wide and 58 feet deep. Into

* NOTE. The generations of Seth's family were, Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah. The line of Cain were, Adam, Cain, Enoch, Irad, Mehujael, Methusael, Lamech whose children were, by Adah, Jabal and Jubal, by Zillah, Tubal-cain and Naamah.

it he took his family consisting of his wife, his sons Shem, Ham and Japhet, and their wives — eight in all. He also, at God's command, gathered into it seven couples of each clean beast, and two couples of each unclean beast and seven couples of birds at God's command. Noah was 600 years old when the flood began. For forty days and nights it rained until the water rose twenty-four feet above the hills. For five months the ark floated on the waters. On the 17th day of the seventh month, the waters had so subsided that the ark went aground in Ararat. Two months later the tops of the mountains appeared. Forty days later, Noah sent out a raven from the Ark which did not return. A week later he sent out a dove but she returned as she found no resting place. Seven days later he sent her out again when she returned with an olive leaf in her bill, — a sign that the flood was subsiding. One week later the dove was sent out and did not return. In this flood the human race perished except Noah's family. After having been in the ark over a year, he went out at God's command. His first act was to make an offering of a couple of every clean beast and bird. God was pleased at this act of worship and promised never to destroy mankind again by water. As a pledge of this He made the rainbow the sign of the covenant.

Noah lived till he was 950 years old but his later life was not perfect for he fell through drink. Ham, for not covering his father's shame, was cursed together with his descendents. The sons of Noah, Shem, Ham and Japhet, were the ancestors of three great races. They migrated eastward to the Plain of Shinar (Babylonia). There in their pride they determined to build a tower that would reach to Heaven. For this

defiance of God, their language was confused, so that they could not understand each other. The work of building the tower was therefore given up. From the Tower of Babel came therefore the confusion of tongues.*

Chapter II.

THE PATRIARCHS.

(1921 – 1635 B. C.)

There were four generations of the Patriarchs, Abraham, Isaac, Jacob and the twelve sons of Jacob.

SECTION I.

ABRAHAM AND ISAAC.

(Gen. 12–27.)

Abraham was called by God because the world had again relapsed into idolatry and sin. He lived in the far East at Ur in Chaldea. In obedience to the call of God, he, at the age of 75, went forth, together with Terah his father, his wife Sarah and his nephew Lot. They journeyed to Haran east of the Euphrates. There Terah died, aged 205 years. Abraham then at God's command journeyed westward together with Lot, not knowing whither he went. For this faith he received the name of "the Father of the Faithful." When he arrived at Shechem in central Palestine God appeared to him again and told him that He had given all that land to him. Famine forced him to go to Egypt but later he returned to Bethel in central Palestine.

* NOTE. Shem's descendents were Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor and Terah, the father of Abraham.

Abraham and Lot separated, because they became so rich in flocks that they could not find sufficient pasture and water. Abraham generously gave to Lot the choice. Lot chose the beautiful and fertile plain of Sodom at the Dead Sea. Abraham located in the hill country at Hebron in Southern Palestine. When Chedorlaomer with three allied kings carried off Lot as captive, Abraham gathered an army of his servants 318 in number, and pursued Chedorlaomer to Hobah north of Damascus and rescued Lot and his family. On his return, Melchizedek, king of Salem (later Jerusalem), a priest of the most high God, met Abraham, bringing him bread and wine and giving him his blessing. Abraham in return gave him tithes.

Then God gave a promise to Abraham that he should have a son and that his seed should be as the stars for multitude. (Gen. 15: 5—6). This promise was later renewed and his seed were compared to the sand of the sea-shore (Gen. 22: 17) and to the dust (Gen. 28: 14). Abraham believed God's promise and it was counted to him for righteousness. To confirm this, God made a covenant with Abraham, which was later renewed by the addition of the rite of circumcision. This covenant was further emphasized by the visit of the three angels to Abraham's tent who foretold the birth of a son. Sarah laughed for she had not Abraham's faith. For this she was rebuked by the angels, but within a year she became the mother of a son, Isaac.

The three angels who visited Abraham's tent made known to him that God would destroy Sodom and Gomorrah because of their great wickedness. Abraham interceded with God most earnestly and perseveringly to spare Sodom, — for

fifty's sake down to ten's sake. God agreed to spare it if ten righteous could be found there. As there were not that many righteous there, it was destroyed. Warned by the angels, Lot tried to get his sons-in-law to flee but they laughed him to scorn. He, with his wife and two daughters fled to a neighboring town, Zoar. But his wife looked back and was turned to a pillar of salt. God rained fire out of heaven and the smoke of the country went up as a furnace.

Abraham then went south to Beersheba where Isaac was born: When Isaac was weaned, Ishmael, Abraham's son by the concubine Hagar, mocked him because he was jealous that Isaac was the heir. So at Sarah's request Abraham sent Hagar and Ishmael away, giving her bread and a bottle of water. They departed into the wilderness of Beersheba where they expected to die. But the angel of God appeared to Hagar and gave a promise that of her child Ishmael, a great nation should rise. This was later fulfilled in the Mohammedans and the Arabs of today, whose hand like Ishmael's, is against man.

When Isaac was a young man, at God's command, Abraham took him and went a three days' journey until he saw afar off the spot that had been revealed to him as the place of Isaac's sacrifice. As he was laying the wood on Isaac, the latter asked him "Where is the lamb for the burnt offering?" Abraham answered that God would provide a lamb. Having built an altar, Abraham laid Isaac on it and was about to slay him when God interposed and a ram was offered in his stead. As a reward for being so obedient God renewed His covenant with him.

Sarah, Abraham's wife, died at the age of 127. Abraham bought for 40 sheckels of silver the cave of Machpelah at Hebron from Ephron

the Hittite. There he buried her. And there he was buried and all the patriarchs after him except Joseph.

After Sarah's death Abraham sent his head-servant Eliezer to Haran, from whence he had come, to seek a wife for his son Isaac, as he did not wish him to marry any of the idolatrous women of Canaan. Eliezer reached his destination toward evening and prayed to God to point out a suitable person to be Isaac's wife. Rebecca, the grand-daughter of Nahor, Abraham's brother, came to the well to draw water. When she had filled her pitcher Eliezer asked for a drink, which she gave him. She also watered his camels, and then took him to her father. Eliezer asked him for Rebecca as the wife of Isaac. Her father granting the request, Eliezer took her to Canaan. Isaac was found waiting at the evening hour for his return. She became a blessing to Isaac and a comfort to Abraham. Abraham later married again and finally died at the age of 175.

SECTION 2.

JACOB AND HIS SONS.

(Gen. 28—50.)

Isaac had two twin sons, Esau and Jacob, the former a hunter, the latter a shepherd. Esau sold his birthright, which belonged to him as the oldest, to Jacob for a mess of lentils (beans), because he was famished when returning from a hunting expedition. He thus showed his low appreciation of its blessings. He also proved himself unworthy of it by marrying, to the great grief of his father, two heathen Hittite women. When Isaac was old and nearly blind he sent Esau to hunt for some venison. While he was gone, Jacob, at his mother's suggestion, went to

Isaac disguised as Esau. To him Isaac, thinking he was Esau, gave the birthright and the blessing. Later Esau came in and the deception was discovered. But Esau, though he wept, had lost the birthright.

This deception by Jacob led Esau to hate him so that his life was in danger. At his mother's suggestion he fled from home to go to the far east, ostensibly to get a wife, but really to get away from his brother's wrath. As he slept at Bethel with a stone for his pillow, he saw the vision of the ladder to heaven on which angels were ascending and descending. God appeared to him, and renewed the covenant which He had already made with Abraham. He promised Jacob His protection and blessing and Jacob there dedicated himself to God. When Jacob arrived at Haran he found two sisters, daughters of his uncle Laban, one of whom, Rachel, met him at the well and introduced him to her family. He served seven years so as to gain Rachel for his wife. But her father deceived him and (because brides are heavily veiled there) he palmed off her older sister Leah on Jacob and Jacob had to serve Laban seven years more so as to gain Rachel as his wife. Jacob had twelve sons, Reuben, Simeon, Levi, Judah, Dan, Naphthali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin, of whom the last two were sons of Rachel.

Jacob having prospered greatly during his twenty years' stay with Laban, fled toward Canaan again. Laban hotly pursued him and overtook him, charging him with the theft of the household gods, which Rachel, unknown to him, had taken along. Laban and Jacob finally agreed to separate and Jacob continued his journey westward to Palestine. At Mahanaim

a troop of angels met him, sent to protect him. As he neared Canaan he heard that his brother Esau was coming with four hundred men to meet him. Conscience was busy with Jacob, he feared Esau's revenge against him for having taken the birthright from him. So for safety's sake he divided his party into two bands, so that if Esau fell on the one, the other might not be destroyed. He himself retired for prayer. As he wrestled with God at Peniel till break of day the angel touched his thigh and put it out of joint, whereat the sinew instantly shrank. As he would not let God go till He blessed him, God blessed him and gave him a new name, Israel, meaning "a prince with God", instead of Jacob (supplanter). When Esau met Jacob, it was to weep, not to kill him. He accepted the liberal presents Jacob made him. Esau settled at Seir, southeast of Palestine, Jacob at Shechem in central Palestine, where he erected an altar and bought a field in which he dug the well of Jacob.

Jacob lived at Shechem seven years and then went southward. Near Bethlehem his beloved wife Rachel, died, when giving birth to Benjamin. He then lived with Isaac at Hebron in southern Palestine, where Isaac died aged 180 years.

Joseph was Jacob's favorite son which caused his brothers to envy him. This was increased by Jacob's gift to Joseph of the coat of many colors, and by Joseph's two dreams. In the first dream his brothers' sheaves bowed to his, which stood upright. In his second dream the sun, moon and stars did obeisance to him.

Jacob sent Joseph northward to his sons who were pasturing their flocks at Dothan. When they saw him they conspired against him. They would have killed him, but Reuben persuaded them to imprison him in an empty cistern. While

Reuben was absent from them. Judah influenced them to sell Joseph for twenty pieces of silver to a caravan of Midianites who took him to Egypt. Reuben, when he learned what they had done, rent his clothes in sorrow. They dipped Joseph's coat of many colors into the blood of a kid and then told their father that Joseph had been torn to pieces by a wild beast, and Jacob mourned his son as dead.

Joseph was sold by the Midianites to Potiphar, a captain of Pharaoh, king of Egypt. His faithfulness gained the confidence of his master who made him steward over his house. But Potiphar's wife tempted Joseph, which Joseph indignantly refused saying, "How can I do this great wickedness and sin against God." She then turned against Joseph and he was cast into prison. There too, his faithfulness led the keeper of the prison to give him charge of the prison. The chief baker and the chief cupbearer of Pharaoh who were prisoners, each had a dream which Joseph interpreted. The chief butler dreamt of a vine with three branches full of ripe grapes which he took and pressed into wine for Pharaoh's cup. Joseph interpreted it, that in three days he would be restored to his former position as chief butler of Pharaoh. Joseph asked him to remember him before Pharaoh that he might free him from prison. The baker dreamt he had three white baskets on his head. In the upper basket were baked things for Pharaoh and the birds ate of the baskets. Joseph interpreted it that in three days Pharaoh would hang him on a tree and birds would eat his flesh. Both of the interpretations by Joseph came true.

Two years passed away when Pharaoh had a dream which made him very anxious, yet none of his wise men could interpret it. Then the

chief butler, who had forgotten Joseph, remembered him and told Pharaoh about the interpretation of his dream in prison. Pharaoh then sent for Joseph and told him his dreams. In the first he saw by the banks of the river Nile seven fat and beautiful heifers feeding, but they were eaten up by seven lean heifers. In the second he saw seven full ears of wheat, devoured by seven thin blasted ears. Joseph interpreted the dreams that there would be seven years of plenty followed by seven years of famine. He advised Pharaoh to appoint a wise minister who would store up a fifth part of the wheat during the seven plentiful years, so as to provide against the seven years of famine. Pharaoh appointed Joseph as prime minister and made him ruler over all Egypt though only thirty years old. Joseph bought up wheat and stored it. When the famine came, he sold it to the Egyptians so that they did not starve.

Meanwhile Jacob's family in Palestine was affected by the famine. Jacob was finally forced by it to send ten of his sons to Egypt to buy food. Joseph recognized them. He kept Simeon in Egypt as a hostage that they would bring Benjamin on their next trip. They went home surprised to find on the way that the money they had given Joseph for the wheat had been returned in their sacks. Finally the famine became so sore that Jacob was compelled again to send them to Egypt for food, but he refused to let Benjamin go with them. Judah finally became surety for Benjamin's return, and Jacob unwillingly consented. Taking Benjamin with them they went down to Egypt. Joseph had them dine with him when he gave Benjamin five times as much as the others. Joseph however was so overcome by their presence that he had to seek his chamber

and had to weep there. They then departed, when Joseph sent after them and had them arrested for taking his silver divining cup. In the search the cup was found in Benjamin's sack. They were all brought back before Joseph. There Judah made a most impressive plea for Benjamin. Joseph was finally unable to control himself any longer and revealed himself to his brethren. He fell on Benjamin's neck and kissed them all, forgiving them of their sin against him. Joseph sent wagons with them to bring his father to Egypt, giving to all rich presents. Jacob, when he heard the news that Joseph was still alive, would not at first believe it, but the sight of Joseph's wagons proved to him that it was all true. He accepted the invitation of Joseph and went down to Egypt taking with him 66 of his company, so that with Joseph and his two sons, Ephraim and Manasseh, there were seventy in the chosen family.

Pharaoh gave Jacob the land of Goshen in northeastern Egypt. Joseph brought his father before Pharaoh who gave a patriarch's blessing to Pharaoh and departed to live in Goshen for 17 years longer. When about to die he gave Joseph's two sons, Manasseh and Ephraim, his blessing. He also blessed his sons in a wonderful prophecy about their descendents (Gen. chap. 49). When Jacob died at the age of 147, Joseph embalmed his body and they made a great funeral as they took the body back to Canaan to be buried at the Cave of Machpelah. Joseph lived 54 years longer, dying at the age of 110. His body was embalmed but not buried. He made the Israelites promise that they would take it with them to Canaan when they, as a nation, returned to the promised land.

Chapter III.

MOSES AND THE ISRAELITES.

(1685—1451 B. C.)

SECTION I.

MOSES' EARLY LIFE.

(Ex. 1—6.)

After Joseph's death there arose a Pharaoh who knew not Joseph or the Israelites. Recent excavations in Egypt have revealed that a new dynasty of kings came to the throne which overturned the shepherd-kings who had been favorable to Joseph. The new Pharaoh was jealous of the Israelites, because they had under God's blessing greatly multiplied in numbers. He reduced them to slavery and compelled them to build his treasure cities, Pithom and Rameses, which have recently been unearthed. Pharaoh also commanded that all the boys, born to the Israelites, should be put to death. In this way he hoped to prevent them from becoming powerful against him.

Moses was born at this critical time, the son of Amram and Jochebed, who already had two children, Aaron and Miriam. Moses' mother hid him for three months; and then no longer able to conceal him, made a covered basket of papyrus (bulrushes) and daubed it with bitumen to make it watertight. In it she placed the child and then placed the ark in the rushes of the river Nile. It happened that Pharaoh's daughter came to bathe at the place where the ark was. The ark was noticed by her and when it was opened the babe wept. Though she recognized it as a Hebrew child yet she determined to save it.

Just at that moment Miriam, who had been watching the ark, came and asked whether she wanted a nurse. Her offer was accepted and she brought Jochebed, so that his own mother became Moses' nurse in Pharaoh's court. He was called Moses (drawn out) because he was drawn out of the water.

Moses was brought up in all the wisdom of the Egyptians until he was 40 years old. Then he decided to cast his lot with the Israelites rather than with the Egyptians, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of Egypt." Seeing an Egyptian taskmaster beating a Hebrew he killed the Egyptian. The next day when he saw two Hebrews striving together and interfered with them, they asked him who had made him a prince and a judge over them. His own people were evidently not yet prepared to accept him as a leader and go with him to the promised land. For this killing of the Egyptian, he was compelled to flee and went to the desert or wilderness east of Egypt. While seated at a well the seven daughters of Jethro, chief of the Midianites came to water their flocks at the well but were driven off by the other shepherds. Moses however aided them and watered their flocks and for this Jethro welcomed him. He remained in the wilderness for forty years where he married Zipporah, Jethro's daughter, and had two sons, Gershom and Eliezer.

SECTION 2.

ISRAEL'S DELIVERANCE FROM EGYPT.

(Ez. 7—13.)

Meanwhile the oppression of the Israelites became so severe that their hearts turned to God

for deliverance and God heard their cry. So God at the end of forty years appeared to Moses in the wilderness in the Burning Bush at Horeb. As Moses turned aside to see why the bush was not consumed, God spoke to him and bade him not to come nearer as the place on which he stood was holy ground. God then revealed himself to Moses as the covenant-keeping God of Abraham, Isaac and Jacob, and ordered him to go to Egypt and release the Israelites from captivity and lead them to the Promised Land. To remove any doubts in the minds of the Israelites about his being their God-appointed deliverer, Moses was directed to tell them that "I am" had sent him.

Because Moses complained that he was not of ready speech, his brother Aaron was appointed to go with him as his spokesman. Moses and Aaron then appeared before the elders of Israel and told them God's signs to Moses. Their afflictions had softened their hearts and they believed.

Moses and Aaron then appeared before Pharaoh and asked that Israel be permitted to go into the wilderness. Pharaoh not only refused but increased the burdens, ordering their taskmasters not to give them chopped straw any more, so that they would lose time and strength by going into the fields to gather straw which should hold the clay of their bricks together. God then led the Israelites out with a high hand, through the Ten Plagues.

1st Plague (Blood). The river Nile was turned into blood for seven days. The magicians of Egypt imitated this and Pharaoh's heart was still hardened.

2nd Plague (Frogs). Frogs came up in countless numbers defiling everything even the

chambers of the king. Pharaoh's magicians imitated this plague. Then Pharaoh sent for Moses promising to let Israel go. On the morrow the frogs died and the land stank. But Pharaoh hardened his heart and refused to let Israel go.

3rd Plague (Lice). Out of the dust came forth lice. This the magicians of Pharaoh were not able to imitate. But still his heart was hardened.

4th Plague (Flies or Beetles). The air was smitten and the land filled with flies, except in the land of Goshen where the Israelites lived. Pharaoh finally granted permission for them to go a three days journey into the wilderness. But as soon as the plague was lifted Pharaoh hardened his heart.

5th Plague (Murrain). God sent a plague of murrain on the beasts so that all the cattle of Egypt died but none of the cattle of the Israelites. Still Pharaoh hardened his heart.

6th Plague (Boils). The previous plagues had been on animals but now God touched the persons of the Egyptians. Moses and Aaron sprinkled handfuls of ashes toward heaven and boils broke out on man and beast. The Egyptian magicians were so smitten by boils that they could not appear before Pharaoh. But Pharaoh still remained hardened.

7th Plague (Hail). All that were in the field, both men and beasts, were killed by hail. But in the land of Goshen where were the Israelites there was no hail. Pharaoh promised to let Israel go but when the plague was over he refused.

8th Plague (Locusts). Moses stretched forth his hand and locusts came, eating up every blade of grass. Pharaoh prayed to be

delivered from the plague but still hardened his heart.

9th Plague (Darkness). For three days darkness hung over Egypt, but Israel had light. Pharaoh then granted permission for the Israelites to take their families but not to take their cattle with them. Moses refused to go without them. Pharaoh refused and forbade Moses to see his face again. Moses then prophesied the last plague and departed from him.

10th Plague (Death of Firstborn). On the third day of the plague of darkness the Israelites celebrated their Passover on the fourteenth day of Nisan, the seventh month. Each household killed a Paschal lamb and sprinkled the lintel of the door and the doorposts with its blood. This feast was called the Passover because that night the angel of death, seeing the blood on the door of the Israelites, passed over them. They ate the lamb roasted, together with unleavened bread and bitter herbs, standing with their loins girt, their sandals on their feet, and their staff in their hands as if about to go on a journey. After the feast they were to eat unleavened bread seven days and the passover was to become a perpetual feast.

At midnight the angel of death passed over Egypt, entering every house, smiting the firstborn with death from the lowest to the house of Pharaoh. Pharaoh at last gave way and urged the immediate departure of the Israelites. They went in such haste that they did not wait for their bread to be baked, but took the dough along. They numbered about 600,000 men, in all 2,500,000. God guided them through the wilderness by a cloud by day and a pillar of fire by night.

The wanderings of the Israelites lasted about forty years and are divided into three parts:

1. The journey from Egypt to Sinai,
2. The journey from Sinai to Kadesh-Barnea,
3. The journey from Kadesh-Barnea to the Promised Land.

SECTION 3.

THE JOURNEY TO SINAI.

(Ex. 14-18.)

The Israelites marched from Rameses in the land of Goshen. After stopping at Succoth and Etham they found themselves on the west side of the Red Sea at its northern end. Meanwhile Pharaoh had changed his mind and had sent out his army against them to force them to return. Shut in by the sea before them and Pharaoh's army behind them, they were in a desperate strait. But God performed a miracle to save them from the Egyptians. The pillar of fire went behind the Israelites to protect them from the Egyptians. Then Moses stretched forth his rod over the sea and its waters were divided and the Israelites went over on dry land. The 600 chariots of Pharaoh's army boldly rushed after them; but the waters returning on them, they were all drowned. Then Miriam sang a song of rejoicing for their miraculous deliverance.

They travelled along the east coast of the Dead Sea south-eastward. They passed Marah, whose bitter waters Moses sweetened, and Elim, an oasis of palm-trees. They then entered the wilderness of Sin. There occurred their next trial since leaving Egypt — their unleavened bread gave out. They murmured against God; He sent them quails in abundance and manna every morning except the Sabbath (but the day before they received a double portion). At

Rephidim, the Israelites again murmured against Moses because there was no water. Moses struck the rock with his rod and out of it came water. At Rephidim the Israelites fought their first great battle. They were attacked by the Amalekites. While Joshua led the army, Moses stood on the top of the hill with the rod of God outstretched. While he held it up, the Israelites were successful: when he through weariness let it fall, the battle went against them. So Aaron and Hur assisted in holding up his weary hands so that Israel gained the victory.

SECTION 4.

THE ISRAELITES AT MT. SINAI.

(Ex. 19—24. 31—35.)

After traveling two months the Israelites reached Mt. Sinai in the southern part of the peninsula of Sinai. Before it they encamped about a year. They there went to school in the wilderness and were taught by God. He taught them how to worship an unseen God, — the opposite of the awful idolatries of Egypt. God spoke to them out of the thick cloud on the mountain, warning Israel to purify themselves and not to touch the mount. God gave the ten commandments through Moses to the people and also the precepts. (Exodus chap. 20—23) which Moses wrote in a book and read to the people. Moses was then called up into the mountain for forty days where he was instructed about the building of the tabernacle and other sacrifices about to be taught to the Jews.

While Moses was up in the mountain the Israelites, thinking he had been lost, asked Aaron to make a golden calf. Moses, attended by Joshua, then came down the mountain.

When he saw them worshipping the golden calf, he became very angry and broke into pieces the stone on which the ten commandments were written. He then destroyed the golden calf and ground it to powder. He compelled the people to drink the water of the stream on which he had scattered it. After upbraiding Aaron, he called to the tribes "Who is on the Lords side?" and the men of his own tribe of Levi alone followed him. He commanded them to slay all the idolaters, which they did to the number of 3000. For this act the tribe of Levi ever after was the sacred tribe.

Moses again went up into Mount Sinai where he interceded with God for the people. He received anew the two tables of stone on which the ten commandments were written. When he came down from the mountain, his face shone: so that the people were afraid to come nigh to him and he covered his face with a veil when he recited to them Gods commands. He then asked for freewill offerings for the building of the tabernacle. Two men, Bezaleel and Aholiab, skilled workmen made the tabernacle with all its furniture after the pattern shown to Moses in the mount. A year after the Israelites had left Egypt, the tabernacle was set up by Moses, who then anointed Aaron and his sons to the priesthood. The glory of the Lord came down visibly on the tabernacle. For a month after this, he arranged the service of the tabernacle as given in the book of Leviticus.

SECTION 5.*

THE TABERNACLE AND ITS FEASTS.

(Ex. 25-30. 36-Lev. 27.)

The tabernacle was surrounded by a court,

* This section may be omitted in the Bible study.

the building being 45 feet long, 15 feet wide and 15 high. Within it were two rooms, the Holy Place and the Holy of Holies. In front of the Holy Place was the great altar of burnt offering, $7\frac{1}{2}$ feet square and $4\frac{1}{2}$ feet high, and a brazen laver to hold the water with which the priests washed their hands and feet before offering the sacrifices.

The Holy Place contained three things, the altar of incense, the table of shew-bread and the golden candlestick. The altar was 18 inches by 36 inches in height. On this incense was to be offered daily. The table of the shewbread was 3 feet long, 18 inches wide and 27 inches high. Upon it were placed every Sabbath 12 cakes of fine flour in two rows. The golden candlestick had seven lamps.

The Holy of Holies was the most sacred place of all. It contained the ark of the covenant, a chest four feet long and a little over two feet wide and high. On top of it over-shadowing it, were two cherubim, whose outstretched wings met over it. This was the mercy-seat and was considered the place of God's peculiar presence. In the ark were placed the tables of stone containing the ten commandments. The whole building was very expensive, costing perhaps about a million of dollars.

Moses anointed priests to officiate at the tabernacle of whom Aaron was the high priest. They alone could offer sacrifices. The Levites were also appointed to assist the priests. The high priest was to enter the Holy of Holies only once a year. The priests were to perform the sacrifices, to keep the golden candlestick lit and to teach the Israelites the law of God. The Levites were to carry the tabernacle, keep watch over it and prepare its supplies.

The sacrifices at the temple were five: the burnt-offering, the meat-offering, the sin-offering, the trespass-offering and the peace-offering.

1. The burnt-offering was so called, because the whole of the animal was burnt up. The victims might be a bullock, a lamb, or young pigeons. The burnt-offering was a sign of entire consecration.

2. The meat- and drink-offering accompanied the burnt-offering and was a sign of entire consecration.

3. The sin-offering was a sacrifice especially for sins committed through ignorance.

4. The trespass-offering was also a sacrifice for sin, but especially for known sins.

5. The peace-offering was a thanksgiving offering. Only a part of the sacrifice was burnt at the altar and thus offered to God. Another part of it was taken by the priests and a third part eaten by the giver. It was a sign of communion.

The festivals were three, Passover, Pentecost and Tabernacles. These festivals had each a threefold significance, two to the Jews and one to us as Christians. The first was a historic significance; the second, an agricultural; the third, a prophetic or Messianic.

The Passover was a seven day feast. Its historical significance was that it commemorated the departure of the Israelites from Egypt, the "*passing over*" of the Angel of death, over their homes, on the night of the passover, so that no one was slain; while the first-born in every Egyptian home died. The agricultural significance was that it occurred in April as the prophecy of the coming harvest, when the first sheaf was presented at the temple. Its Christian significance

is that it symbolized and prophesied Christ as our Passover. The Jews roasted a lamb and ate it with unleavened bread and bitter herbs. All this was a type of Jesus the Lamb of God, slain for us on Calvary.

Pentecost or the feast of weeks was a one day feast and occurred seven weeks or fifty days after the Passover. Its historic significance was that it commemorated the giving of the law from Mt. Sinai. Its agricultural significance was that it was the harvest festival, when two loaves of the first fruits of the harvest were presented at the temple. Its prophetic or Christian significance later was that it was the day when the Holy Spirit was poured out on the early Christians.

Tabernacles was a seven-day feast in the autumn. Its historic significance was that it commemorated the journey of the Israelites through the wilderness. They observed it by living in booths so as to commemorate their forefathers' dwelling in tents in the wilderness. Its agricultural significance was that it was a thanksgiving festival. As Pentecost was the thanksgiving festival for the wheat-harvest, this was a thanksgiving festival for the fruit-harvest, it was a general thanksgiving for all the gifts of the year. It had no prophetic or Christian significance, except, that connected with the feast of the tabernacles, was the day of atonement which was observed five days before that feast and which pointed to the great atonement of Christ on Calvary. To these three great feasts there was added the day of Atonement, when the high priest placed his hands on the scapegoat thus laying the sins of the people on it. It was then driven out into the wilderness thus taking away the sins of the people. The high priest after sacrificing, entered the Holy of Holies on that day sprinkling the

mercy-seat with blood as a sign of the remission of the sins of the people.

In later times the Israelites added two feasts: Purim, kept in the winter to commemorate the way in which God preserved the Jews from destruction in the time of Queen Esther, and Dedication, which commemorated the rebuilding of the temple after Judas Maccabeus had driven out the Syrians 164 B. C.

SECTION 6.

THE JOURNEY TO KADESH BARNEA.

(Num. 1—18.)

Moses before leaving Sinai numbered the people and found that there were 600,000 men capable of bearing arms. The Israelites marched northward for about 160 miles to Kadesh-Barnea. On the way they murmured against Moses because they grew tired of the manna. Moses complained that his burdens were too heavy for him and God directed him to choose 70 of the elders and bring them before the tabernacle. Two of them, Eldad and Medad, prophesied in the camp. God then sent quails to them, of which they ate so much that a great plague came on them at a place called "Graves of Lust". At Hazaroth, Moses' own family rose against him, because of the Cushite woman he had married. But God showed His displeasure by smiting Miriam with leprosy, though at Moses' intercession she was healed.

At Kadesh-Barnea Moses sent twelve spies to explore the Promised Land. They searched that land for forty days and returned with the news that it was indeed a land of milk and honey. Still ten of the spies declared its inhabitants were a race of giants, before whom the Israelites were only grasshoppers. Two of the spies, however,

Caleb and Joshua opposed this discouraging report. At it, the Israelites lost courage and murmured against Moses and Aaron and were about requesting a new captain who should lead them back to Egypt. At this critical moment, God appeared at the tabernacle threatening to destroy them. At Moses' intercession He spared them, but He declared that none of those who rebelled should see the Promised Land.

The Israelites then wandered in the wilderness for nearly forty years until all the men of twenty years and older, who had come up out of Egypt, had died in the wilderness as God had said. During that time they probably wandered about in the neighborhood of Kadesh-Barnea. During this period, Korah, Dathan and Abiram rose in rebellion against Moses and Aaron. The earth opened and swallowed them and their families up, while fire burst forth from the tabernacle. The people murmured at their fate and were about rebelling against Moses and Aaron, when God sent a pestilence among them.

SECTION 7.

THE JOURNEY TO CANAAN.

(Num. 17—Deut. 34.)

After nearly forty years of wandering, the Israelites gathered together to enter the Promised Land. Miriam had died, Moses and Aaron had committed the sin, which prevented them from entering the Promised Land. For when the people murmured for water, Moses upbraided them as rebels, saying: "Must we fetch you water out of the rock?" He then smote the rock. For that impatience and lack of faith, they were not permitted to enter Canaan. So at God's command, Moses took Aaron's garments from him and put

them on Eliezar, his son. And Aaron died at Mount Hor where the Israelites mourned for him thirty days.

While journeying in the eastern part of the Sinaitic peninsula, they were punished for murmuring by fiery serpents. So Moses made a brazen serpent upon which they looked and were healed. (John 3: 14). The Israelites marched northward and Moses defeated Og, the giant king of Bashan, and thus gained possession of the great region east of the Jordan.

Then Balak, king of the Moabites, who lived southeast of Palestine became alarmed at the victorious progress of the Israelites. He called to his aid, a famous prophet Balaam, who lived beyond the Euphrates, that he might curse Israel. Balaam at first refused to come because warned against it by God. Then Barak sent more and higher messengers and finally with God's permission, Balaam came. Three times Balaam, to the great disappointment of Balak, found himself unable to prophesy against Israel. Finally when Balak upbraided him, he uttered the famous star-prophecy "there shall come a star out of Jacob," (Num. 24: 17), thus prophesying the ultimate conquest of Moab by the Israelites and the wide extension of God's kingdom. Unfortunately Balaam fell later. He suggested to the Moabites to tempt the Israelites into immorality and finally fell in battle fighting with the Midianites against them.

Before entering the Promised Land, Moses permitted the tribes of Reuben, Gad and the half tribe of Manasseh to settle east of the Jordan. Moses, about to die, gathered the Israelites together on the plains of Moab. There he rehearsed to them God's dealings with them since they left Egypt and repeated the

law, — all of which is given in the book of Deuteronomy (which means “second law”). Moses then went up to the top of Mt. Pisgah, east of the Jordan river. There God gave him a view of the Promised Land, which he was not permitted to enter. There he died and was buried by God in an unknown sepulcher. The Israelites mourned for thirty days and pledged obedience to Joshua as his successor. But no prophet ever after rose up like unto Moses, who had seen God face to face. Moses was great as a lawgiver, prophet and writer.

Chapter IV.

THE CONQUEST OF CANAAN AND THE TIME OF THE JUDGES.

(1451—1171 B. C.)

SECTION I.

THE LIFE OF JOSHUA.

(Josh. 1—24.)

Joshua, who succeeded Moses as the Leader of the Israelites, prepared to enter the Promised Land. He sent ten spies, who entered Jericho the walled city west of the Jordan. Rahab received them into her house and hid them on the roof. She let them down from the window of her house outside the city wall. For this kindness they swore to save her family when the city would be taken by the Israelites, provided she would hang a scarlet thread out of her window. The spies then returned to Joshua, telling him that the inhabitants were fainting with fear of the Israelites.

Joshua led the Israelites across the river Jordan which at that time (April) overflowed its banks. As soon as the feet of the priests that bore the ark touched the water, the river divided. The priests stood in the midst of the river with the ark until the people had all passed over. Then they took twelve stones and made a heap in the river-bed as a perpetual memorial of the passage of the Jordan on dry land. The Israelites entered the Promised Land and kept the passover, just forty years after their fathers had kept it for the first time in Egypt. At God's command the people were circumcised and the place was called Gilgal. On the day after the passover, the manna ceased and they ate of the fresh food of the land.

While Joshua was considering how to capture Jericho, he had a vision of a man with a drawn sword—the Captain of the Lord's Host,—who foretold the capture of Jericho and the method by which it was to be accomplished. The Israelites marched around the city once each day for six days bearing the ark and blowing ram's horns. On the seventh day they marched around it seven times. At the seventh time, they blew the trumpets, at which the city walls fell down and the Israelites rushed into the city. Rahab and her household alone were spared and she became the ancestress of David and of Christ. The city was burned and all the spoil devoted to the Lord.

The next conquest was the town of Ai, north-west of Jericho. Here, however, Joshua and his army of three thousand were at first defeated. God revealed to him that the cause of the defeat was the sin of the Israelites. Achan was found to be the guilty one. He confessed that he had secreted from the spoil of Jericho, which was all to be devoted to God, a Babylonish garment and

money, and had hidden them in the earth in his tent. As a punishment he was burned. Then Joshua, having thus purged Israel, again attacked Ai and captured it, reducing it to a heap of stones. He then marched to the centre of the Promised Land of Shechem. There he built an altar and read to the people the blessings and the cursings, as Moses had commanded.

The third victory of Joshua was at Beth-Horon. The Gibeonites, who lived northwest of Jerusalem came to Joshua at Gilgal, pretending by their old shoes and mouldy bread that they had come a very great distance and belonged to a distant tribe. They asked Joshua to make a treaty with them which Joshua did. Three days later the Israelites learned how the Gibeonites had deceived them. Joshua to punish them declared they should always be servants of the Israelites, — "hewers of wood and drawers of water". The five kings of southwestern Canaan led by Adonibezek, formed a league against Joshua and besieged Gibeon, whose inhabitants appealed to Joshua for relief. Joshua, by a forced night-march from the Jordan valley, suddenly fell on these enemies and defeated them at Beth-Horon. As they fled the Canaanites were overtaken by a hail-storm, which slew more than had perished by the sword. Joshua commanded the sun and moon to stand still that he might complete their defeat. The five kings hid themselves in a cave and were captured, and put to death.

The last campaign of Joshua was against the the kings of the north whom he defeated at the Waters of Merom, north of the Sea of Galilee. He thus completed the conquest of the Promised Land. Joshua thus, by four campaigns, at Jericho, at Ai, at Beth-Horon and at Merom conquered

the whole land, although a few tribes, as the Jebusites at Salem (Jerusalem) still held out against him.

The division of the land was then made by Joshua.* Joshua received his land within the limits of his own tribe of Ephraim at Timnath - Serah on Mt. Ephraim. Caleb received Hebron, according to the promise of God made to him nearly forty years before at Kadesh-Barnea. The body of Joseph which the Israelites had brought out of Egypt was buried in the plot of ground that Jacob had bought east of Shechem in central Palestine. The Levites were not located as a separate tribe in this distribution of the land, but had 48 cities scattered among the other tribes. Six cities of refuge were appointed, three of them east of the Jordan and three west of it. They were to be asylums, to which the murderer could flee, so as to escape the avenger of blood.

Joshua governed Israel for twenty-five years. His last act was to gather the Israelites together at Shechem where he led them again to conse-

* NOTE. East of the Jordan, Reuben had received the southern portion, Gad was given territory north of Reuben and the half-tribe of Manasseh north of it. West of the Jordan Simeon received the land in the southwest. North of it was the tribe of Judah and north of Judah was the tribe of Ephraim. Between Ephraim and Judah in Central Palestine was located the little tribe of Benjamin. North of Ephraim was the half-tribe of Manasseh, then north of that Issachar whose territory took in the plain of Esdraelon, Zebulun, Asher and Naphthali were placed north of the plain of Esdraelon, Zebulun in the east along the west shore of the sea of Galilee. Asher on the west along the Mediterranean sea, and Naphthali on the north on the southern slope of the Lebanon mountains. Dan was located at first in the southwest near Judah. But as the territory was too small, they migrated to the extreme north-east beyond Zebulun. at the sources of the Jordan river.

crate themselves to God and reject idolatry. He there set up a great stone under an oak as a witness to them, lest they should go back into idolatry. Joshua died at his home at the age of 110.

SECTION 2.

THE JUDGES.

(Judg. 1.—Ruth 4.)

After Joshua's death, the Israelites for thirty or forty years remained true to God, but the next generation fell away into idolatry. So God permitted them to be oppressed by surrounding nations. But when they confessed their sin and cried unto Him for mercy, then He would send judges to deliver them. There were thirteen judges;* Othniel, Ehud, Shamgar, Deborah and Barak, Gideon, Tolah, Jair, Jephthah, Ibzon, Elon, Abdon, Eli, and Samson.

1. The first judge was Othniel, the nephew of Caleb who delivered southern Canaan from the king of Mesopotamia, whom they served eight years. Under him the land had rest for forty years. Caleb gave Achsah to him as his wife and gave him also the upper and nether springs.

2. Ehud delivered the Israelites from the oppression of the Ammonites east of Palestine by killing their king Eglon in his summer-parlor and then blowing a trumpet to rouse Israel.

3. Shamgar delivered the Israelites from the Philistines who lived southwest of Palestine. He did this with an oxgoad and slew 600 of them.

4. Barak together with Deborah delivered them from the kings of northern Palestine led by Jabin, king of Hazor, who had oppressed

* NOTE. Sometimes they are counted at fifteen, if Abimelech and Samuel are included.

them twenty years. Deborah and Barak gathered an army of the Israelites together against Sisera the general of Jabin's army. Barak had 10,000 men and as he marched down from Mt. Tabor, a tremendous hail-storm came up driving right into the faces of the enemy. The Brook Kishon rose and swept away their chariots and horses. Sisera fled to the tent of Jael, who gave him curds to drink. While he slept, Jael killed him and thus fully delivered Israel from their oppressors.

5. Gideon was the greatest of the judges. The Israelites had been terribly oppressed by the Midianites and the Amalekites for seven years. Then an angel of the Lord appeared to Gideon while he was threshing wheat and bade him deliver Israel. As he brought an offering to God, the angel's staff touched it and fire came out of the rock and consumed it. Gideon, aided by ten servants, threw down the altar of Baal of his father at Ophrath and cut up the image of Ashteroth (Baal and Ashteroth were the two false gods of the Phoenicians and represented the sun and the moon). Gideon then blew his trumpet and gathered an army. He prayed God to give him a sign, which God did, — a fleece of wool was spread on his threshing floor and in the night it was wet with dew, so that a bowl full of water was wrung out of it, while around all was dry. This sign was repeated but in an opposite way, the fleece remaining dry while the ground around was wet with dew. Gideon, at God's command, ordered all cowards out of his army and out of 32,000 only 10,000 remained. Then another test was made at the well of Harod. All who knelt in drinking were put aside, while those who lifted the water to their mouths and lapped like a dog were chosen. The latter numbered only

300. At nightfall Gideon and his servant stole into the camp of the Midianites, where he overheard a soldier relating a dream that a cake of barley-bread tumbled into the host of Midian and came into a tent overturning it. The listener then said "it is the sword of Gideon". With lamps, pitchers and trumpets, Gideon's army fell upon the Midianites in the night and they fled in a panic killing one another. The Israelites were so grateful to Gideon for his deliverance that they wanted to make him a king, but he refused. He judged Israel for forty years, although he declined in purity of life towards its close. Abimelech, his son succeeded him, but is not named as judge. He cruelly slew Gideon's sons except Jotham the youngest, who spoke the beautiful parable of the trees against him (Judges 9: 7—21) and cursed Abimelech. Abimelech was soon after killed in battle at Thebez by a woman, who threw a millstone down on his neck.

6. Tola lived at Mt. Ephraim and judged Israel twenty-three years.

7. Jair, a native of Gilead, east of the Jordan, ruled for twenty-two years.

8. Jephthah delivered Israel from the Ammonites. The elders of Israel sent for Jephthah, who lived east of the Jordan and prevailed on him to become their leader. He defeated the Ammonites with great slaughter. As he was returning, he made (after the custom of his times) a rash vow — to make the first person, who came out to meet him an offering to the Lord. Alas his own daughter, an only child, was the first. She was permitted to wander in the mountains of Gilead two months before he fulfilled his vow. The tribe of Ephraim quarreled with Jephthah, who defeated them at the fords of the Jordan. the Ephraimites being discovered by their pro-

nunciation of the word Shibboleth (a stream) as sibboleth. Jephthah died after ruling Israel seven years.

9. Ibzan judged Israel ten years.

11. Abdon judged Israel eight years.

12. Eli was the next judge.*

13. Samson delivered Israel from the Philistines. He was the son of Manoah, who lived on the borders of the Philistine country. He was a Nazarite from birth (that is he practiced total abstinence from strong drink and also led a life of ceremonial purity). He allowed his hair to grow long as an outward sign of his strength and of his being a Nazarite. At his wedding to a Philistine woman he proposed a riddle (Judges 14: 14), offering a reward for its answer. The stupid Philistines treacherously gained the answer to it from his wife. Samson became so angry at their treachery that he slew thirty of the Philistines and took their clothing to pay the forfeit of the riddle. The Philistines then in revenge took his wife from him. Samson then tied three-hundred foxes, two and two with a firebrand at their tails and left them loose in the dry wheat-fields of the Philistines setting them on fire and destroying their harvest. They in return burned his wife. For this he defeated the Philistines with a great slaughter. Samson then took refuge in the top of the rock Etam. The Philistines went up to capture him, his own countrymen, the men of Judah, treacherously being willing to give him up to them. He permitted 3000 of them to come up and bind him provided they would not fall upon him. But the Spirit of the Lord came upon him and he broke

* NOTE. See the life of Samuel in the next chapter.

the cords like burnt flax and with the jaw-bone of an ass he slew a thousand of them.

He judged Israel twenty years. He then went to Gaza, one of the Philistine cities. They shut the city-gates expecting to catch and kill him, but he carried the gates away. Then he fell in love with Delilah, whom the Philistines bribed to find out the secret of his wonderful strength. He suffered himself to be bound three times, first with green withes, then with new ropes and last by having the seven locks of his hair woven to the beam of the loom. But whenever Delilah shouted that the Philistines were upon him, he burst his bonds. At last, after her repeated requests, he told her the secret of his strength and while he slept, she cut off his seven locks of hair. The Philistines fell upon him and, as he had lost his hair, which was the outward sign of his great strength, they were able to capture him. They put out his eyes and made him do slaves' work, grinding in prison at Gaza. But his hair grew again and through his afflictions his spiritual strength also grew. So when the Philistines held a great feast in honor of Dagon, their fish-god, they brought Samson to make sport for them. His strength having returned, he pulled down the two chief pillars of the temples and thus destroyed more at his death than during his life.

At some period during the times of the Judges occurred the beautiful story of Ruth. Elimelech of Bethlehem with his wife Naomi and their sons Mahlon and Chilion were driven by famine to go to the country of Moab. There they all died except Naomi. She afterward returned to Bethlehem accompanied by Ruth, her daughter-in-law. While Orpah, the other daughter-in-law, preferred to go back to Moab and its gods, Ruth chose to cast her lot with the God of the Israelites.

They came to Bethlehem very poor, where Ruth gleaned in the fields after the reapers of Boaz, her rich relative. Ruth then appealed to Boaz to aid her in getting the estate that belonged to Naomi's family. Boaz consented and afterwards married Ruth, who thus became the ancestress of our Lord.

Chapter V.

THE MONARCHY.

(1171—975 B. C.)

SECTION I.

THE LIFE OF SAMUEL.

(1 Sam. 1—16.)

Samuel is the link between the judges and the kings. He was also the first of the prophets. Hannah the wife of Elkanah had long prayed for a son, vowing to dedicate him to the Lord. God answered their prayers and she called his name Samuel. She brought him to the tabernacle at Shiloh, where Eli was high priest and judge, so as to give him to the Lord. Eli's sons, who aided in the temple, had terribly sinned so that God in wrath was turned against them, and a prophet was sent to announce to them the destruction of the house of Eli, because he restrained not his sons. At night God called Samuel. He, supposing it was Eli calling, replied "Here am I", and ran to Eli. When this had occurred three times, Eli saw that God was speaking to him. God then told Samuel of the destruction that was coming on Eli's house. As Samuel opened the doors of the tabernacle that morning, Eli compelled him to tell him what the Lord had said. This was fulfilled soon after, for the Israelites were defeated

by the Philistines with great loss. It seems that the elders of Israel had called for the ark of the Lord to be brought to a camp so as to secure for them a victory. It had been brought by Hophni and Phineas, Eli's wicked sons. When the Israelites were defeated, Hophni and Phineas were slain and the ark of the Lord was captured by the Philistines, Eli, while sitting at the gate of Shiloh, heard the awful news and fell back dead. He had judged Israel for forty years.

The ark was taken by the Philistines to one of their cities Ashdod and placed in the temple of their god Dagon as a trophy. But their idol was found fallen on the ground before it and the people of Ashdod were smitten with disease and death. The Ark was sent to other cities of the Philistines with the same awful results. Finally, to get rid of it, they put it on a cart in which were harnessed two oxen and sent it back to the Israelites. It at last found a resting-place at Kirjath-Jearim, northwest of Jerusalem, until David took it to Jerusalem many years later.

After the Israelites had groaned under the oppression of the Philistines for twenty years, Samuel called them to repentance at Mizpah, a mountain northwest of Jerusalem. While they were offering sacrifice and praying to God, the Philistine army drew near. In answer to their prayers, a violent thunder storm came up, which led to the utter defeat of the Philistines. Samuel then set up a stone "Ebenezer", saying: "Hitherto hath the Lord helped us."

But when Samuel grew old, the desire of the people was for a king to rule over them. Samuel was displeased at this. He was jealous for God's honor, because Israel had been a theocracy, that is a nation of which God was king. But God ordered Samuel to grant the request of the people.

SECTION 2.

THE REIGN OF SAUL.

(1 Sam. 9—31.)

Saul, of the Tribe of Benjamin, had been sent by his father in search of his lost asses. He came to the neighborhood of Ramah, where Samuel lived. Saul's servant suggested to him that they go and inquire of Samuel, where the asses might be found. When he came to Samuel, the latter anointed him as king, as he had been ordered to do so by God. Saul then returned home. This private appointment by Samuel, was later ratified publicly by the people. They came together at Mizpah to choose a king. Saul was chosen, but at first could not be found, as he had hidden himself. When brought forth from his hiding place, all the people shouted "God save the king". All received him as king except a few sons of Belial. Saul, having thus been appointed king, awaited some event to call him forth publicly as king. It came when Nahash, the Ammonite, marched against Jabesh-Gilead at the eastern end of the plain of Esdraelon. The men of that city appealed to Saul for help. He summoned Israël to a general uprising and he found himself at the head of 60,000 soldiers. The Israelites thus became united under him. He destroyed the Ammonites. Then came the final act of his coronation. Samuel at Gilgal solemnly gave up the office of judge though he still retained the office of prophet.

The next year the Philistines with a great army made an attack on the Israelites. Saul gathered an army of 3000 men at Michmash, north of Jerusalem. Jonathan, his son with only his armor-bearer climbed the cliff at Michmash and defeated the Philistines. This victory roused the

Israelites to throw off the yoke of the Philistines. But the Philistines gathered an immense army at Michmash, so that the Israelites lost heart and hid in the caves and the woods. Saul was at Gilgal with the Israelite army, waiting for Samuel to come and sacrifice. As Samuel did not come, Saul offered the sacrifice. He had just ended it when Samuel appeared. This act was Saul's first great sin, as he had no right to sacrifice.

The victory of Saul over the Philistines was followed by other victories over the surrounding nations, as Moab and Edom. Saul was ordered to go and utterly destroy the Amalekites. Having gathered a large army, he pursued them with a great slaughter, even to the bounds of Egypt. He obeyed the command to put all to death yet spared the life of Agag, their king and brought back the best of the cattle to Gilgal. There Saul professed to Samuel that he had fulfilled God's command to destroy all. Samuel asked him, "What means the bleating of the sheep and the lowing of the oxen that I hear." Saul had to confess his guilt. Samuel, brushing aside Saul's feeble excuses, declared that for this his second great sin, God had rejected him. Saul pled with Samuel to gain for him God's forgiveness but Samuel refused. As Samuel departed Saul laid hold of his mantle, and, as the mantle rent, Samuel said to him "So shall the Lord rend the kingdom of Israel from thee."

As God had rejected Saul as king, Samuel was ordered to anoint another king of Israel. He was told to go to Bethlehem and to anoint one of the sons of Jesse. To prevent Saul from suspecting his errand, he went as if he were going to sacrifice, and invited Jesse to join him. Jesse's seven sons were made to pass before him, but they were all rejected of God. Jesse then sent

for David, the youngest son, who was away with his flocks. Him Samuel anointed. Saul afterwards became melancholy and his servants persuaded him to try the charms of music. David was called to play the harp before the king.

The Philistines again rose against Saul. They came up to Ephes-dammim, south-west of Jerusalem, having as their leader a great giant Goliath. He was nearly eight feet tall. He challenged the Israelites forty days to send a champion to meet him. David, whose brothers were in the Israelite army, happened to bring them food. He was moved with indignation that no one was willing to accept the challenge of Goliath, and offered to go and fight him. When Saul reminded him of his youth, David told him how as a shepherd-boy, he had slain a lion and a bear, and that he believed that the Lord, who delivered him from them, would deliver him from the hand of Goliath. Saul put on David his armor, but David, being unused to it, took it off. Taking only his shepherd's sling, he picked up five stones from the brook as he crossed it. Goliath ridiculed him as he approached. David replied "Thou comest with a sword and spear but I come in the name of the Lord of Hosts". He slung one of the stones with his sling and it struck Goliath's forehead, so that he fell on his face to the ground. David, taking Goliath's great sword, cut off his head. The Philistines, seeing their great champion killed, fled.

David was honored as the great deliverer of Israel. Jonathan, Saul's son, especially loved David as his own soul. The Hebrew women came out to meet the conquerors, singing, "Saul hath slain his thousands and David his ten thousands." That made Saul jealous and from that hour his heart was against David. On the next day Saul twice cast his spear at David as he

sat at the royal table, but David escaped harm. David married Saul's second daughter Michal.

Saul finally told Jonathan and his servants to kill David. Jonathan however remonstrated with his father and David was again restored to favor but it was only for a short time. David's exploits in a new war with the Philistines led Saul to nearly kill him with a spear. Saul set a watch around David's house, but Michal saved his life by letting him down out of a window. David then fled to Naioth. Saul sent messengers to take him, but being himself carried away by the Spirit of God, Saul prophesied with the sons of the prophets.

Jonathan agreed with David to test his father so as to see whether David's life was safe at court. He then gave the signal agreed upon to David. He shot three arrows in a field and said to the lad who went after them "The arrows are beyond thee". This was a sign to David that Saul was bitter against him. Jonathan then came to David. They there wept and kissed each other, pledging true and lasting friendship to each other.

From that time David found himself an exile, hunted by Saul like a partridge on the mountains. He went to Nob, where Abimelech, the high priest, lived, together with a colony of priests. David persuaded him to give him five loaves of the shewbread, which only the priests were allowed to eat. The high priest also gave him Goliath's sword. This kindness to David was witnessed by Doeg, the Edomite, who reported it to Saul. He ordered all the priests at Nob to be slain, only Abiather escaping to David.

From Nob David fled to Gath in Philistia where Achish ruled. To save his life from the Philistines, David feigned madness and scrabbled at the gate. Cast out by Saul and by the Philis-

times, David found a refuge at the cave of Adullam. To him fled all who were in distress, to the number of four hundred. David then sent his parents to Moab for safety from Saul, — his brethren having joined his band. Gad the prophet came to him with eleven Gaddites, who swam the Jordan to reach him. So David had a prophet, Gad, and a priest, Abiathar, with him, while Saul had neither prophet nor priest. David then fled to Keilah, but on account of the treachery of the men of Keilah, he fled to the wood of Ziph. There he met Jonathan for the last time. Jonathan foretold that he would be king and they renewed their covenant to be faithful to each other.

David then fled to Maon, where Saul's pursuit of him was so close that he would hardly have escaped had not an invasion of the Philistines called Saul away. When Saul came back, David and his men were hid in the cave at Engedi, in southeastern Palestine. Saul entered the cave. David's men urged him to kill Saul, but David would not raise a hand against him because he was the Lord's anointed. David cut off the skirt of Saul's robe. Afterward he followed Saul at a distance showing him the part of his skirt as a proof that he did not want to kill him as Saul had supposed. David made a pathetic appeal, protesting that he had done him no wrong. Saul burst into tears and acknowledged his sin against David, even prophesying that David would become king and made him swear that he would not cut off his name and house. Saul then gave up pursuing David.

Meanwhile Samuel died. Then David went southward to the wilderness of Paran, where Nabal, a wealthy farmer, lived. At the time of sheepshearing. David asked him for a contribution of food which Nabal contemptuously refused.

David was about to take revenge, when Abigail, Nabal's wife, came to him with presents, which mollified David. Ten days after Nabal died, and David later married Abigail.

Saul's evil spirit again laid hold on him and he pursued David with 3000 men led by Abner. David came upon Saul sleeping in a trench. But he would not kill him, though he took the spear and cruse of water that were beside Saul's pillow. This David afterward showed to Saul to prove that he had again spared his life. Saul again acknowledged his guilt in pursuing David and went home. David then went again to Achish, king of Gath, who gave him Ziklag for his residence. When Achish went up to fight against Saul, David as his ally was to have gone along to aid him, but a Providence prevented him from being thus drawn into a war against his own people.

Meanwhile Saul's death occurred. Forsaken of God, Saul was in despair. His army was at Mt. Gilboa in the eastern part of the plain of Esdraelon. The Philistines were encamped against him west of this. Saul in his extremity, went disguised to the witch of Endor and asked her to bring up Samuel. She professed to see Samuel rising from the dead, who foretold Saul's death, at which news Saul fell prostrated on the earth through fear and exhaustion. The next day Saul's three sons, Jonathan among them, were killed in battle. Saul, mortally wounded by the Philistine archers, begged his armor-bearer to kill him. As he refused, he fell on his own sword, and thus died. The bodies of Saul and his sons were treated with great indignities by the Philistines, but the men of Jabesh-Gilead, who remembered Saul's deliverance of them, took them to Jabesh-Gilead and burnt them.

David, when the news of Saul's death came to him, burst forth into the exquisite eulogy, (2 Samuel, chapter 1).

SECTION 3.

THE REIGN OF DAVID.

(2 Sam.—1 Kings 1.)

As Saul was dead David publicly assumed the position of king, although Abner, Saul's general set up Ishbosheth, Saul's son, as king at Mahanaim east of the Jordan. David made Hebron in southern Palestine his capital. Thus there was a division in the kingdom, but David gained continually and Ishbosheth lost until finally Abner went over to David's side. But Joab, David's general, jealous of Abner, murdered him at the gate of Hebron, because Abner had killed Joab's brother Asahel in battle. David mourned for Abner. Ishbosheth was soon after slain by two of his captains. The only representative remaining of Saul's family was Mephibosheth, Jonathan's son who was lame. David cared for him as a prince at his own table as he had covenanted with Jonathan to do.

All the twelve tribes now acknowledged David as king and he was publicly anointed king at Hebron. Having become great with an army of 337,000 men beside the tribe of Issachar, he determined to have a capital for his nation. He therefore sent Joab to attack Salem (Jerusalem) which the Jebusites still held. Joab's bravery in scaling the wall led David to make him chief-captain of his army. David, having made Jerusalem his capital, ordered the ark of God to be brought from Kirjath-Jearim to Jerusalem. As it shook on the oxcart, Uzzah, fearing it might fall, touched it and was punished with death.

The ark was therefore not brought any farther, but was left at the house of Obed-Edom for three months, who was greatly blessed by its presence. Then it was taken to Jerusalem in solemn procession, David dancing for joy before the ark.

David desired to build a temple to the Lord, but God through Nathan, the prophet, told him that his son should build it. David having thus established the worship of God was greatly blessed. His kingdom was enlarged until it reached far east to the Euphrates river.

But David's prosperity proved a snare. He was tempted to adultery with Bathsheba. Because of this, sorrow came to his home. Nathan the prophet, by telling the exquisite parable of the ewe-lamb (2 Sam. 12: 1—14) denounced his sin and told David that as a punishment the sword would never depart from his house. David confessed his sin before God in the wonderful fifty-first Psalm. But his repentance did not save him from the awful consequences of his sin. From that day increasing trouble came to his house. Absalom, his oldest son, slew his brother Amnon. David's wrath against Absalom compelled him to flee to Geshur where he remained three years. Then at Joab's request David again permitted Absalom to return to Jerusalem. There for two years Absalom ingratiated himself into the hearts of the people, until the people were ripe for rebellion against David.

When David heard of Absalom's rebellion, he fled from Jerusalem eastward over the Mount of Olives weeping as she went. From there he sent Hushai, his faithful counsellor back to Absalom, to pretend to be his friend and yet try to defeat his plans. Shimei, a member of Saul's

house cursed David as he fled, throwing stones at him. David crossed the Jordan and took refuge with Barzillai. Meanwhile Absalom had entered Jerusalem. Ahithophel, his counsellor, urged him to hasten and attack David before he could gather his army together. But Hushai appealed to Absalom's pride, that if he waited, he could go out against David with greater splendor. Absalom accepted Hushai's advice which led to his ruin. Ahithophel at once gave up the cause and went out and hanged himself.

Absalom, after waiting to be anointed as king, went out after his father with an army. At Mt. Gilead, David's army, under his three generals, Joab, Abishai and Ittai, met Absalom's army. David at their request, remained at Mahanaim, but he gave commandment to them to deal gently with Absalom. Absalom's army was overthrown with a loss of 20,000 men. As Absalom fled, riding on a mule, the branches of an oak caught his luxuriant hair. His ass went out from under him leaving him hanging there. Joab, coming along, thrust three javelins through his heart. He then sent word to David, who was waiting at the gate of Mahanaim for news. When David learned of the death of Absalom he went up to the chamber over the gate wailing with breaking heart, "O Absalom, my son Absalom, would God I had died for thee". After this victory, the Israelites gradually returned to David.

In David's last years Adonijah, his son, tried to cause another rebellion like Absalom's. But David quickly had Solomon, his son, crowned, and the rebellion collapsed. Just before he died, David sent for Solomon and charged him to keep God's laws. He was buried at Jerusalem after reigning forty years.

SECTION 4.

THE REIGN OF SOLOMON.

(1 Kings 1-12.)

Solomon's reign marks the climax of Israel's prosperity. Like Saul and his father, Solomon reigned for forty years. On account of the greatness of his kingdom, Solomon began living in great magnificence, his throne being of ivory and gold. Solomon was also a literary genius. He spoke 3000 proverbs. He was also a great builder. He built the temple, the palace at Jerusalem and the wall around Jerusalem.

David had collected materials for the building of the temple. Hiram, king of Tyre aided Solomon to build it. Cedars and fir-trees were floated from Tyre to Joppa and taken to Jerusalem. So carefully were all the materials prepared that no sound of ax or hammer was heard in the building. The arrangement of the temple was the same as that of the tabernacle only double its size in each part. (See chapter III, section 5). But a larger court was laid out around the building, which was divided into two parts, the inner being the court of the priests, the outer, the court of the Gentiles. Solomon built the temple in seven and a half years and dedicated it at the feast of the tabernacles 1005 B. C. During the dedication, the Shekinah, or cloud of God's presence, came down as the sign that God accepted the temple. Solomon, from a great platform of brass, offered the prayer of dedication (1 Kings 8: 12-66). Fire came down from heaven and consumed the offering. Four years later Solomon completed his palace. He also had a summer palace at Lebanon in the north and a park south of Jerusalem in which are laid the scenes of the Song of Solomon.

His ships went as far west as Tarshish

(Spain?) and east to India. His fame became so great that the Queen of Sheba came from the south to see his glory and try his wisdom with hard questions. But she confessed that the half had not been told her.

But Solomon's prosperity proved dangerous. Like all oriental kings, he thought that polygamy was necessary to magnificence. With polygamy came idolatry as he married into heathen royal families. These things only brought new troubles. Some of the tributary kingdoms rebelled. Jeroboam a member of the rival tribe of Ephraim, was anointed by the prophet Ahijah to be the next king. The old jealousy between the tribes of Ephraim and Judah threatened to break out again as Jeroboam belonged to the former and Solomon to the latter. It has been supposed that the book of Ecclesiastes marks the return of Solomon to God in his later years after having learned the vanity of things earthly. Solomon died and was succeeded by his son Rehoboam.

Chapter VI.

THE DIVIDED KINGDOM.

(795—586 B. C.)

SECTION I.

INTRODUCTORY.

The storm, that was brewing before Solomon died, broke out after his death. At the national convention at Shechem, the tribe of Ephraim leading the northern tribes, asked that the oppression under Solomon be made lighter. Rehoboam lacked discretion. Instead of listening

to his older counsellors he was guided by his young men. Instead of trying to pacify those tribes, he threatened them by saying "My father chastised you with whips, but I will chastise you with scorpions". At once Ephraim raised the cry of revolt "To your tents O Israel". Rehoboam was almost mobbed but escaped to Jerusalem. Jeroboam, who had been brought back from Egypt, whither he had fled from Solomon, was made king of the ten northern tribes. His kingdom was known as the kingdom of Israel, while the two southern tribes, Judah and Benjamin, under Rehoboam were called the kingdom of Judah.

Rehoboam called out his men of war, 180,000 to quell the rebellion of Jeroboam. There was danger of an awful civil war. But the prophet forbade it. Henceforth the two kingdoms, Israel on the north and Judah in the south lived side by side for about 200 years (915 — 721 B. C.). Then the northern kingdom was destroyed by the Assyrians. The southern kingdom continued about 150 years longer (721—586 B. C.). For sixty years there was hostility between the two kingdoms as the southern kingdom hoped again to get control of the northern kingdom. After that they came to a close alliance owing to the intermarriage of the ruling families by Jehosaphat. This alliance lasted for forty years till Jehu's time. Then each kingdom gradually fell, owing to its wickedness and to the increasing power of neighboring kingdoms of Assyria and Babylon.

The history of this period divides itself into three parts:

1st. The age of Elijah.

2nd. The age of Elisha.

3rd. The fall of the northern kingdom.*

* NOTE. The list of the kings is as follows: Of

In all there were nineteen kings of Israel in 215 years in nine dynasties, and twenty of Judah in 351 years, all of one dynasty, the line of David.

SECTION I.

THE AGE OF ELIJAH.

(1 Kings 13—2 Kings 2.)

Rehoboam reigned over Judah for seventeen years, Jeroboam reigned over the northern kingdom twenty-two years. Jeroboam has come down to us in Old Testament history as the man "who made Israel to sin". To prevent his people from going to Jerusalem to worship in the temple and thus being weaned away from allegiance to him, he set up two golden calves, one in the southern part of his kingdom at Bethel, the other in the far north-east at Dan. For this he was cursed by God, and cast out, his hand was temporarily withered and his son soon died, to be followed by himself.

The first important king of Israel was Ahab, the seventh king. He introduced a worse idolatry than Jeroboam's — the worship of the Phœnician gods, Baal, the sun-god and Astarte, the moon-god with all their immoral rites performed under the guise of religion. The priests of Baal, 450 in number, together with 400 of the prophets of the groves were fed at the table of Jezebel, the wife of Ahab. The prophets of God were put to death except a hundred, who were hid in a cave and fed by Obadiah Ahab's governor. So great

Judah: Rehoboam, Abijah, Asa, Jehosaphat, Jehoram Ahaziah, Athaliah (a queen), Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. The kings of Israel were: Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, Jehoash, Jeroboam II, Zachariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea.

was the declension in piety, that only about 7000 were left, who had not bowed the knee to Baal.

In the tenth year of Ahab's reign, Elijah, the prophet appears. He was from Gilead, the country east of the Jordan and first appears at the brook Cherith near Jericho, where, hidden from Ahab, he was fed by ravens until the brook dried up. Then he was sent far to the north-west to the heathen city of Zidon, where he miraculously replenished the poor widow's last handful of meal and last drop of oil and recalled her son to life.

After the great drought, sent by God on Israel because of its sin, had lasted three and a half years, God bade Elijah show himself to Ahab. He challenged Ahab to a contest between the two religions. This took place at Mt. Carmel on the west coast of Palestine. There were 450 prophets of Baal in the one side and only Elijah on the other. Elijah gave them the first chance. They tried to call down fire from heaven on their bullock laid on the altar. This they did all day till the hour of evening sacrifice (about 3 P M). But no fire appeared, their god did not answer. Then Elijah began to prepare for his offering. He took water and poured it on the bullock laid on his altar and prayed and lo, fire came from heaven and burned up the altar and the water as well as the bullock. Elijah's God had conquered. He then took the prophets of Baal down the mountain to the brook Kishon and there put them all to death. Elijah then returned to the top of Carmel and agonized in prayer for rain. He sent his servant to the top of the mountain seven times, and the seventh time when he returned he told Elijah that he saw a cloud as big as a man's hand. Elijah then warned Ahab of

the great rain that was about to come. And as Ahab hastened eastward to his capital Jezreel, sixteen miles away, Elijah ran before his chariot. As they went the rain flooded the plain of Esdraelon over which they traveled.

But though Elijah had destroyed the priests of Baal, Jezebel, their patron, rose against Elijah and he fled to the far south. At Beersheba under a juniper tree he was so discouraged that he prayed the Lord to take his life. But God cheered him by sending him an angel and food. He then went to Mt. Horeb where he spent forty days. There God revealed Himself to him not in the wind or the earthquake or fire but in connection with the still small voice. As he stood forth to receive God's message, God told him to go and anoint Elisha to be prophet in his stead, also to anoint Jehu as king of Israel in Ahab's place, and Hazael to be king over Syria, the kingdom northeast of Israel.

Ahab greatly desired to get possession of the vineyard of Naboth at Jezreel. His wife formed a plot with the elders and brought charges against Naboth so that he was stoned to death. Ahab thus gained possession of the vineyard. But just as he was about taking it, Elijah appeared and cursed Ahab and Jezebel and their family because of their sin.

Ahab was killed in battle with Benhadad, king of Syria. Meanwhile Elijah had thrown his prophet's mantle over Elisha as he was ploughing in the field with twelve yoke of oxen, thus making him successor as prophet. Finally as Elijah and Elisha were walking together, Elijah prophesied that he would be taken to heaven. He asked Elisha if he had a request to make. Elisha asked for a double portion of his spirit. They

passed over Jordan on dry land. Elijah was suddenly caught up to heaven in a whirlwind of fire, letting, however, his mantle fall on Elisha as a pledge that his request was granted.

SECTION 2.

THE PERIOD OF ELISHA.

(2 Kings 2—9.)

Three kings appear prominently in this period, Jehu in the northern kingdom, and Jehosaphat and Joash in the southern. Jehosaphat became king when Ahab was on the throne. He was a pious king and Judah prospered under his rule. But unfortunately he was led to make an unholy alliance with the idolatrous Ahab against Syria, who defeated them. Then the Moabites and Ammonites rose against his authority but he defeated them. He attempted to revive the great foreign commerce that Solomon had had with the far east through the Red Sea. But his ships were wrecked at Ezion-Geber on the eastern arm of the Red Sea.

Jehoram was the second king of Israel after Ahab. Elisha made his public appearance during his reign. As Elisha returned from the ascension of Elijah he was mocked by the children at Bethel and two bears came out of the wood and ate up forty-two of them. Elisha, during a famine multiplied the widow's oil and raised the son of the Shunamite woman and saved the sons of the prophets from being poisoned by the deadly pottage.

Naaman, a general of Damascus, learning through a captive maid of Israel that there was a prophet in Israel who could heal leprosy, came to Elisha. Elisha told him to go to the river Jordan and wash himself seven times. Naaman became very

angry because Elisha did not honor him by coming out and speaking to him personally. He at first refused to go to the Jordan, saying "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel". But urged by his servants he went to the Jordan, bathed and came back to Elisha, healed. Elisha's servant Gehazi, for taking a gift from Naaman after Elisha had refused it, was cursed with leprosy.

Benhadad, king of Syria, when he learned that through Elisha, his secret plans were made known to king Jehoram, sent an army to capture Elisha. It found him at Dothan. When Elisha's servant saw this army surrounding them, he was greatly frightened. But Elisha opened his eyes and he saw the mountains full of chariots and horsemen, the angels of God. Elisha then led the Syrian host blinded to his king.

Jehu was the next king to Jehoram. Having been anointed king of Israel he drove furiously to Jezreel. There he met Jehoram at the site of Naboth's vineyard and slew him casting his body to the dogs. Jezebel, his wicked mother, was thrown to Jehu by her servants and the dogs ate her body. Jehu had Ahab's seventy sons put to death, thus destroying Ahab's dynasty. Thus Elijah's prophecy was fulfilled.

On his way to Samaria, Jehu met Jonadab, the founder of the Rechabite sect, who still remained true to God and who believed in total abstinence from liquor. Jehu took Jonadab up into his chariot to show him his zeal for the Lord. Jehu then invited the worshipers of Baal to a great feast and put them all to death. He destroyed idolatry and reigned twenty-eight years. But toward last he inclined toward idolatry and God sent Hazael, king of Syria, to punish him by overrunning his country.

While the kingdom of Israel so rapidly went into idolatry, the kingdom of Judah became idolatrous more slowly. This was due to the fact that it had the temple, where the worship of the true God was preserved. Still idolatry entered. Ahaziah the sixth king of Judah married Athaliah the daughter of Ahab and a rival of Jezebel in wickedness. The worship of Baal and Astarte was introduced. On the death of Ahaziah, Athaliah assumed the throne reigning six years. She had all the royal family put to death except Joash, a babe, who was hidden by his aunt, the wife of Jehoiada the high priest. When Joash was seven years old the priests and the Levites rose against Athaliah and put her to death. They then placed Joash, though a boy on the throne. For twenty three years under the pious influence of Jehoiada, he remained true to God. But later idolatry was introduced again by the princes of Judah, who persecuted the prophets, stoning Zachariah, Jehoiada's son to death between the altar and the temple.

SECTION 3.

THE DECLINE OF THE NORTHERN KINGDOM.

(2 Kings 10—15.)

Under Jehu the northern kingdom undermined by idolatry, began to prosper again and it reached its climax later under Jeroboam II, the thirteenth king, who reigned longer than any other king of Israel, forty one years. During his reign the Minor Prophets began to appear. Jonah, who tried to disobey God's command to go to Nineveh, was swallowed by a fish, and then miraculously delivered. He went to Nineveh, warned it of its impending destruction. But it

repented and was saved. King after king follow each other in rapid succession in the northern kingdom. All the while the great empire of Assyria was becoming greater in the east, preparing to destroy Israel. It was now too late to save the northern kingdom. It had rotted under its idolatry. God's favor had been lost. The Assyrian came down like a wolf on the fold. First the tribes east of the Jordan had been carried away captive, Reuben, Gad and the half tribe of Manasseh by Tiglath Pileser. Shalmaneser IV. made the northern kingdom tributary. And when Hoshea, the last king refused to pay tribute, Shalmaneser threw him into prison and besieged Samaria for three years. During that time Shalmaneser died and his successor Sargon carried Israel away captive to Mesopotamia and colonized northern Palestine with other races. The ten tribes were so completely blotted out that they have never been certainly found. So it is with those that forget God.

SECTION 4.

HISTORY OF THE SOUTHERN KINGDOM.

(2 Kings 15—25.)

The southern kingdom lasted about 140 years longer than the northern kingdom. During the period of the northern kingdom, Judah had a few good kings. But it was during its later history, especially the reign of Hezekiah and Josiah, that its piety shone.

Hezekiah's father, Ahaz, had been a wicked king, subject to Assyria. He had cut into pieces the sacred vessels of the temple and sent them to Assyria. He closed the temple and allowed heathen altars to be set up in the streets of Je-

rusalem. He himself set up an altar patterned after one at Damascus.

But this king had a good son, Hezekiah, who changed everything in the first year of his reign. He reopened the temple and kept the passover again. He so zealously destroyed the idols that even the brazen serpent, that had come down from Moses' time, he destroyed because it had become an idol of the people. During his reign he was ably supported by a number of the prophets, as Micah, Hosea, Nahum and especially Isaiah, who was a statesman as well as a prophet. When Hezekiah was sick unto death and turned his face to the wall and prayed, God heard his prayers and added fifteen years to his life, giving him as a sign the going back of the sun's shadow ten degrees on the dial. Sennacherib, the king of Assyria attacked Hezekiah in his war with Egypt. He captured the fenced cities of Judah and finally after pressing the siege of Lachish he sent three officers to summon Hezekiah to surrender. Hezekiah laid their letter before the Lord in prayer and Sennacherib's army was smitten by the angel of God with awful slaughter. Thus Jerusalem escaped surrender.

Good Hezekiah was succeeded by Manasseh. Under him idolatry increased until now for the first time an idol was set up in the temple itself. When the prophets denounced this, Manasseh persecuted them most severely, probably sawing Isaiah asunder. So great was the persecution, that for a whole generation, the prophets seem to have been silent. But captivity at Babylon brought Manasseh to repentance and he came back and repaired the defences of Jerusalem.

Josiah was the next good king. Like Joash, he became king when a boy, — only eight years

old. By Zephaniah, Jeremiah and Habakkuk the prophets, the awful decline of Judah is revealed in their books. Then the book of the law was discovered in the temple by the high priest. When it was read before Josiah and the people, it led to a new revolt against idolatry. Josiah held a solemn assembly and when eighteen years of age kept the greatest passover since Moses' time. But the efforts of Josiah came too late. Idolatry had already undermined the kingdom too far to save it. He was mortally wounded in a battle against the Egyptians.

Under the four remaining kings, Judah rapidly declined. Nebuchadnezzar, the king of the rising kingdom of Babylon in the east carried away the vessels of the temple to Babylon and also carried into captivity many of the Jews, as Daniel and the three Hebrew children, Shadrach, Meshach and Abednego. When the last king, Zedekiah joined himself with Egypt against Babylon, Nebuchadnezzar besieged Jerusalem. He took Zedekiah to Riblah and put out his eyes. He then carried him to Babylon, where he died. Jerusalem was destroyed and the temple burned. The miserable remnant left in the land, among them Jeremiah who had wept out his soul in tears over the sins and sorrows of his people, was afterward carried to Egypt. Thus fell the southern kingdom under the power of Babylon just as the northern kingdom had fallen under Assyria. The cause of the fall of both kingdoms was sin and idolatry. Only when righteous, can a nation live and expect God's blessing.

Chapter VII.

THE CAPTIVITY AND THE RESTORATION.

(586—400 B. C.)

SECTION I.

THE CAPTIVITY OF BABYLON.

(Ezek. 1—48. Dan. 1—12.)

There was really two captivities. The first colony of captives was carried away in the reign of the eighteenth king, Jehoiakim, when Daniel and his companions were carried off. About twenty years later, the rest of the Jews were carried away. This is sometimes called the second captivity. The captivity lasted seventy years, beginning with the beginning of the first captivity. The two great prophets of the captivity were Daniel and Ezekiel; Daniel was the interpreter of dreams, Ezekiel the man of visions.

Daniel refused to drink wine and gained permission that he and his young Hebrew companions, Shadrach, Meshach and Abednego be allowed to live without eating pulse and drinking wine. At the end of ten days they were in better health than the rest of the children of the king. They, especially Daniel, grew in wisdom and in favor with the king. Nebuchadnezzar dreamed a dream of the great image destroyed by the stone but forgot the dream. As he was a very superstitious idolater, he was greatly troubled about it. His own wise men were unable to reproduce the dream so he ordered them to be slain. Then Daniel went to the king and revealed to him his dream and interpreted it. For this the king made him ruler over Babylon. Later the king dedi-

cated a golden image. Because Shadrach, Meshach and Abednego did not worship it, they were cast into the fiery furnace. But God delivered them from harm to the king's great astonishment. Nebuchadnezzar's next dream was of a tree. This his wise men could not interpret. Daniel interpreted it that he would become insane, believing that he was a beast and eating grass like an ox, which came to pass.

Belshazzar, the next in rank to the king made a great feast at Babylon. In a drunken frenzy he ordered the sacred vessels of the temple at Jerusalem to be used at his revel and thus desecrated. Then a hand appeared and wrote on the wall of his palace. His wise men were unable to interpret this writing. So Daniel was brought in. He said it declared the destruction of Babylon. For this interpretation he was made the third ruler of the kingdom. That night Belshazzar was slain and Darius the Mede conquered in Babylon. Daniel was as much honored by these conquerors as he had been before. Cyrus made him chief of the presidents. But they conspired against him and secured a decree from the king that no man should ask a petition but of the king for thirty days. Daniel, for praying to his God with his face toward his holy city, Jerusalem, was cast into a den of lions. But God shut the lion's mouths. The king, astonished at his deliverance, gave a decree favorable to the true God. Daniel had other visions as of the four beasts, of the ram and of the he-goat. But his most important prophecy was of the seventy weeks, thus foretelling the time of Christ's coming, just as the prophet Micah had foretold the place of His birth, and Isaiah foretold of His sufferings. Is. 53: 3—9, Mic. 5: 2).

SECTION 2.

THE RESTORATION.

(Ezra 1—10. Neh. 1—13. Esther 1—10.)

Through the decree of Cyrus, the Jews began to return to Palestine. The first caravan numbered about 42,360. They rebuilt the city of Jerusalem and laid the foundation of the second temple which is usually called the temple of Zerubbabel, being named after the governor at Jerusalem at that time. The people greatly rejoiced at the rebuilding of the temple, but the older Jews who remembered the first temple of Solomon wept, because it was so much inferior to it in splendor.*

During the reign of Ahasuerus, king of Persia, occurred the beautiful story of Queen Esther. She was a captive Jewish maiden, who was made queen by the king in place of Vashti. Haman, his minister, being very angry at Mordecai, because he would not do obeisance to him, went to the king and obtained a decree that all the Jews should be put to death. Mordecai made known to Esther, his cousin, this danger of his people and appealed to Esther to intercede for her nation. At the risk of her life she goes in before the king. He holds out to her the golden sceptre and grants her request. He then hangs Haman on the gallows Haman had built for Mordecai. But as the laws of the Medes and Persians were irrevocable, the king could not revoke the decree against the Jews. He could only command the Jews everywhere to defend themselves. Thus the Jewish nation was saved from destruction by Esther's intercession.

* NOTE. There were three temples at Jerusalem. Solomon's built 1006 B. C. Zerubbabel's built 535 B. C. and Herod's built 18 B. C.

The second caravan from the east to Jerusalem came sixty years after the first. It numbered 1596 men beside a number of priests. Ezra the scribe was its leader. Twelve years later, Nehemiah, the cupbearer of the king, hearing that the wall of Jerusalem was broken down and its gate burned with fire, became greatly grieved at the condition of the sacred city. The king, noticing his sad countenance, inquired the reason, and then gave him permission to go to Jerusalem.

When Nehemiah arrived at Jerusalem, he called together the people in order to rebuild the walls. In this he was opposed by Sanballat, a Moabite and Tobiah, an Ammonite, the former sending a letter to Nehemiah ridiculing his work. But Nehemiah pushed forward the work, the workmen laboring even under arms as Sanballat had threatened to attack them. Each built opposite his own house until in fifty two days the rebuilding of the walls was finished.

The Jews then had a great religious festival. Ezra read the Scriptures from a pulpit and six Levites on his right hand and seven on his left interpreted the meaning to the people. Thus at the feast of the tabernacles and the day of atonement, they dedicated the walls of the city. But abuses crept into the city. Even a grandson of the high priest married a daughter of Sanballat. Tobiah was allowed to use the chambers of the temple as a store-house. So Nehemiah gathered the people together, reprov'd the rulers, and compelled the people to bring in tithes. He rebuked the nobles for their desecration of the Sabbath and shut the city-gates against Sabbath-breaking. His last reform was that of mixed marriages of the Jews with the heathen around, and he deposed the high priest's grandson for marrying the daughter of Sanballat.

The effect of the Captivity of the Jews was to make them lose their previous tendency to idolatry. They became ever after the bitter foes of all idolatry. A second important result was the organization of the synagogue while they were in captivity. As they no longer had a temple, in which to worship, they founded a synagogue in each place. These were destined in the New Testament to greatly aid the spread of Christianity. Finally Malachi closed the Old Testament with his prophecy about 400 B. C.

Between the Old and the New Testaments is a period of about 400 years. During that time the Jews passed under three different governments.

1st. The Persian, which continued till about 331 B. C.

2nd. The Greek, under Alexander the Great and his successors lasting till 167 B. C. The Jews then gained their freedom under their great general Judas Maccabeus.

3rd. The Roman, which lasted from 63 B. C. to 70 A. D.

Part II.

The New Testament.

Chapter I.

THE LIFE OF JESUS.

(4 B. C. — 30 A. D.)

SECTION I.

HIS EARLY LIFE.

The Old Testament closed with the word "curse", the New Testament begins with a blessing. "The Old Testament is the New Testament concealed, the New Testament is the Old Testament revealed."

Of the life of our Saviour, we have four accounts, in the gospels of Matthew, Mark, Luke and John. Matthew wrote mainly for the Jews and is full of references to the Old Testament. Mark wrote mainly for the Romans, trying to make an impression on them by Christ's miracles and mighty works. Luke wrote mainly for the Greeks, describing the beauty of his teachings. John wrote for the whole world — a supplementary gospel. Matthew especially reveals Jesus as the Messiah of the Old Testament. Mark reveals Him as king. Luke reveals His as the Son of Man; John as the Son of God.

John the Baptist was the forerunner of our Lord. His father, Zachariah, was serving as priest in the temple at Jerusalem when the angel Gabriel appeared to him, announcing that his wife Elizabeth should bear a son and that he should call his name John and bring him up as a

Nazarite. When Zachariah doubted, he was stricken dumb. This dumbness continued until John's circumcision, when his tongue was loosed.

About six months later the angel Gabriel, the angel of redemption, appeared at Nazareth in Galilee in northern Palestine to Mary, betrothed to Joseph, announcing to her that the Holy Spirit would come upon her and she would bring forth a son whom she should call Jesus (meaning Saviour), because He should save His people from their sins. Mary then visited Elizabeth, who saluted her as the mother of the Messiah, long expected by the Jews. John grew up a Nazarite which meant that he refrained from strong drink. He wore a garment of camels hair, his food being locusts and wild honey. About six months after John's birth, Jesus was born at Bethlehem, whither His parents had gone from their home in Nazareth to be taxed by the Roman government. As the inn of that town was full when they arrived, Jesus was born in a stable, probably a cave, and was cradled in a manger.

On the night of His birth, shepherds near Bethlehem were keeping watch over their flocks. They were surprised and greatly frightened to see an angel. He announced to them that in Bethlehem their Messiah was born and gave them this sign, that they would find Him wrapped in swaddling clothes and laid in a manger. Then there appeared with the angel a multitude of angels, singing, "Glory to God in the highest, peace on earth, good will to men." The shepherds did as the angel commanded. They went to Bethlehem and worshiped Jesus.

Jesus was circumcised on the eighth day as was the Jewish custom. On the fortieth day He was taken up to Jerusalem to the temple that Mary might be purified and that Jesus, as the

first-born might be redeemed from service at the temple. She offered as her sacrifice doves, thus revealing her poverty. There Simeon and Anna received Jesus as the Messiah and Simeon prophesied His death to Mary — "that a sword should pierce her own soul."

After their return to Bethlehem, three Wise Men came from the East following a star that had appeared to them. They had gone first to Jerusalem and there asked Herod the king where Jesus, the King of the Jews was to be born. He inquired of the scribes, who replied "at Bethlehem". They therefore went to Bethlehem, and lo, the star reappeared and stood over the place where Jesus was. The Wise Men then presented their gifts to the infant Saviour, gold, frankincense and myrrh. They worshiped Jesus and departed homeward without returning to Herod as he had asked them to do, so that he might know what babe was the new king of the Jews and might kill it. Herod therefore became very angry.* He then ordered all the babes of Bethlehem under two years of age to be put to death, thus hoping to slay Jesus. But Joseph, warned of God in a dream, took Mary and Jesus to Egypt, thus fulfilling Hosea's prophecy "Out of Egypt I called my Son."

The death of Herod (B. C. 4) was the signal for the parents of Jesus to return to Palestine. But when they learned that Archelaus, his son

* NOTE. The family of the Herods were all very cruel. This Herod was called "Herod the Great", and he was great only in his cruelties. He, however, did a good work in rebuilding the city of Jerusalem, changing it into a city of marble, and also in rebuilding the Jewish temple which took forty-six years. But his cruelty and wickedness was so great that the Emperor Augustus once said "It was better to be Herod's dog than his son."

ruled in his stead, they passed by Bethlehem and went northward to Nazareth. There Jesus grew up and spent about thirty years of His life.

During this time we have only one incident of His life given. At the age of twelve He was taken by His parents to keep His first passover. While He was there, they discovered as they started homeward that they had lost Him. They anxiously returned to Jerusalem and after a three days search, found Him at last in the temple, where the doctors were asking Him questions. When they upbraided Him, He replied, "Wist ye not that I must be about my Father's business."* He returned with them to Nazareth, where He lived obedient to His parents, learning the carpenter's trade with His father.

When Jesus was nearly thirty years of age (A. D. 26), John the Baptist began preaching repentance in the Jordan valley. The whole country poured out to hear John, who so severely denounced the vices of the times. Among those who went to hear John were some from the sea of Galilee, Peter and Andrew, Philip, Nathaniel and John. John the Baptist pointed Jesus out to his disciples, as the "Lamb of God who beareth the sin of the world." Two of them, Andrew and probably John, followed Jesus, remaining with Him that day. Andrew was so happy at finding that Jesus was the Messiah, that he hunted up his brother Peter and told him. The next day Jesus Himself called another disciple, Philip, and Philip in turn invited Nathaniel to join Jesus. Nathaniel at first doubted whether Jesus could be the promised Messiah because He came from a village of such bad reputation as Nazareth and not from Bethlehem. But Jesus

* NOTE. Or "In my Father's house."

by His reply to him, satisfied his mind. These five then became disciples of Jesus, the nucleus of the twelve.

Jesus then asked John the Baptist for baptism. John at first refused, saying that he himself rather needed baptism from Jesus. But John finally baptized Jesus at the Jordan. As he baptized Him, lo, the heavens opened and the Spirit of God descended on Him like a dove and there came a voice from heaven saying "This is my beloved Son". This baptism was the inauguration ceremony of Christ's public ministry. It set the seal of the other two persons of the Trinity, the Father and the Spirit, on His work.

The public ministry of Jesus, which lasted over three years may be divided:

1st. Geographically:

a) His ministry in the south, in Judea (about three months),

b) His ministry in Galilee in the north (about two years and over),

c) His ministry in Perea, east of the Jordan (about four months).

Or it may be divided:

2nd. Chronologically:

a) the year of obscurity,

b) the year of popularity,

c) the year of opposition.

We prefer the latter although we shall not ignore the former.

SECTION 2.

THE YEAR OF OBSCURITY.

Jesus' first miracle took place at Cana of Galilee. From the Jordan, where He had been

baptized, He and His five disciples went to Galilee. There at a wedding He turned water into wine. He then seems to have gone up to Jerusalem to the passover. There He drove the money-changers out of the temple. When they asked Him for a sign to prove His authority for doing this, He gave them a sign, that if their temple were destroyed He would build it up in three days. He referred however, to the temple of His body, but they supposed He referred to the temple at Jerusalem. Impressed by His wonderful works, Nicodemus, a member of the Jewish high council, the Sanhedrin, came to Him by night. Jesus spoke to him of the necessity of the new birth and gave him that wonderful promise, "God so loved the world etc" (John 3: 16). Having left Jerusalem, Jesus withdrew to the Jordan where His disciples baptized many. John also baptized and bore a wonderful testimony to Jesus, that "He must increase while I must decrease". As Herod Antipas cast John the Baptist into prison, Jesus left southern Palestine and retired to Galilee which was just beyond Herod's jurisdiction. There He spent most of His public ministry.

He went to Galilee by way of Samaria, where at the well of Jacob, just east of the town of Shechem, He conversed with the Samaritan woman at the well, and revealed Himself to her as the water of life, — the Messiah. He remained there two days teaching the converts she had brought to Him and then proceeded to Galilee. His ministry in Galilee (27—29 A. D.) has been divided into three parts:

- a) To the calling of the twelve disciples,
- b) To His retirement to Syrophenicia in the far north,

c) To His final departure from Galilee for Jerusalem.

a) *To the calling of the twelve.*

Going down from Nazareth He was met by a nobleman from Capernaum, whose son was sick. Jesus performed His second miracle by healing him by a word although at a distance from him. Jesus then went to Capernaum on the north coast of the sea of Galilee, where He called four of His disciples from their fishing, Peter and Andrew and James and John. They had been mending their nets, but at His command, they went out into the deep water and dropped their nets. A miraculous draft of fish was caught. Jesus then bade them leave their nets and become "fishers of men".

b) *To His retirement to Syrophenicia.*

This calling of the disciples was followed by a day of miracles, as the casting out of a devil in the synagogue, and the healing of Peter's wife's mother. This was followed by the first of His three circuits of Galilee. When Jesus again returned to Capernaum, He healed the paralytic, who was let down through the roof because of the crowd. Jesus called another disciple — Matthew, from the office of a Roman publican or taxgatherer. After answering the questions of the Jews about fasting He seems to have gone to Jerusalem where He healed the infirm man at the pool of Bethesda on the Sabbath-day. When His disciples plucked corn on the Sabbath, He defended them by saying "The son of man is Lord of the Sabbath". The Sabbath was made for man. He also healed the man with a withered hand on the Sabbath day.

SECTION 3.

THE YEAR OF POPULARITY.

The second period of Jesus' Galilean ministry began with His choice of His twelve disciples. In connection with this He preached His great Sermon on the Mount (Matt., chap. 5—7). The twelve disciples were Peter and Andrew, John and James, Philip, Bartholomew or Nathaniel, Thomas, Matthew, James, the son of Alphaeus, Thaddeus, Simon the Canaanite and Judas Iscariot. The matchless Sermon on the Mount began with eight beatitudes and closed with the beautiful parable of the house founded upon a rock. In it He explained some of the ten commandments in the light of His new gospel. He warned them against living only for the world and not for God, and reminded them that the test of life is not words but deeds. His teaching produced a great sensation because it did not concern itself with endless hairsplittings as did the teachings of the scribes, but was with authority and concerning eternal principles. After the Sermon on the Mount He made His second circuit of Galilee, — healed the Roman centurion's son, — raised the son of the widow of Nain, — was anointed at the house of Simon by Mary Magdalene. He warned the scribes and Pharisees against "eternal sin", — spoke His seven beautiful parables of the kingdom (Matt., chap. 13), the parables of the sower, the tares, the mustard-seed, the leaven, the hidden treasure, the pearl, and the net. After a day of miracles He stilled the tempest as He went to Gadara, east of the Sea of Galilee. There He healed a demoniac and then returned to Capernaum where He healed the woman with an issue of blood, and brought the daughter of Jairus back to life. He

also healed two blind men and a dumb man possessed with devils.

He then made His third circuit of Galilee, going to Nazareth where He was again rejected. He sent out His twelve disciples to preach and heal the sick. This tour was ended by the news of the death of John the Baptist at the hand of Herod Antipas at Machaerus, east of the Jordan. There, when Herodias danced before Herod, he offered her everything to the half of his kingdom. She, at the suggestion of her mother, asked for the head of John the Baptist. Herod granted it. John's disciples buried their master and then went and told Jesus.

Matters were now coming to a crisis at Capernaum. The scribes and Pharisees were becoming bolder against Jesus. Still His miracles continued. He fed the 5000 on the plain north-east of the sea of Galilee with five loaves and two fishes which belonged to a boy whom Andrew brought to His notice. This wonderful miracle so impressed the people, that they wanted to make Him king. But He got away from them and putting His disciples in a boat, He sent them across the sea of Galilee while He went up in the mountain to pray. In the night time He appeared to His disciples walking on the sea. When Peter wanted to walk to Him on the waves, he sank. As he cried out "save or I perish" Jesus saved him. When they returned to Capernaum, Jesus delivered His great synagogue sermon on the Bread of Life (John, chap. 6.) in the synagogue at Capernaum.

SECTION 4.

THE YEAR OF OPPOSITION.

c) *His Galilean ministry to His departure for Jerusalem.*

This begins with His tour to Tyre and Sidon in the far north. For the Jews were concocting a conspiracy against Him at Jerusalem. He therefore left Galilee and went entirely beyond the reach of the Herods, or of the influence of the Jews. In Syrophenicia He healed the daughter of the Canaanite woman, by which He recognized that the faith of a heathen Gentile was genuine. He returned through the Decapolis, or region of the ten cities, east of the Sea of Galilee, where He healed the deaf and dumb man and fed the four thousand with seven loaves and a few small fish. Crossing the Sea of Galilee westward to Magdala, the Pharisees together with the Sadducees and Herodians ask of Him a sign. He refused to give any sign except that of the prophet Jonah. Having healed a blind man at Bethsaida He goes northward. As His rejection by the Jews was more marked, He tested His disciples, when Peter gave utterance to His memorable confession, "Thou art the Christ, the Son of the living God". Jesus replied, "On this rock I will build my Church". After foretelling His own death and resurrection, Jesus was transfigured before His disciples on the slope of Mount Hermon near Caesarea Philippi. There a cloud came over them, out of which came the words, "This is my beloved Son, in whom I am well-pleased". Peter was so delighted, that he wanted three tabernacles to be built there, so that they might remain there. There Moses and Elias appeared

and the subject of their conversation was the coming death of Jesus.

On their return from the transfiguration, Jesus healed a demoniac boy, whom His disciples were not able to heal. He also again foretold His death and resurrection. Returning to Capernaum He performed the miracle of the payment of the government tax by the coin found in the fish's mouth. He then spoke to His disciples on humility and forgiveness. In the autumn He went up to Jerusalem to the feast of the tabernacles, where He delivered the discourses on light and spiritual freedom (John 8: 12—59).

Perea was the country east of the Jordan. Although only a part of this period of Christ's life, which lasted from four to six months, was spent in Perea, yet it has given its name to this last period of Jesus life. It, like the Galilean ministry may be divided into three parts.

- a) To the feast of Dedication,
- b) To the Resurrection of Lazarus,
- c) To the triumphal entry.

a) *To the feast of Dedication (about two months).*

This feast occurred in the winter (or wet season). Jesus, as He had before sent forth the twelve, now sends the seventy, two and two to preach the gospel. He spoke the parables of the Good Samaritan, who aided the man who fell among thieves on the road from Jerusalem down to Jericho, when the priest and Levite would not. Jesus then bade His final farewell to Galilee setting His face to go to Jerusalem to die. On His way through Bethany, Martha, Mary and Lazarus open their home to Him. Nazareth had been the home of His youth, Capernaum, of His public

ministry, Bethany thus became His third and last home. At Jerusalem He healed the man born blind (John, chap. 10). While teaching in Solomon's Porch, the Jews took up stones to stone Him because He said He was the Messiah.

b) *To the Resurrection of Lazarus.*

This is the period that Jesus spent in Perea. In that back-woods-country, He spoke some of His most awful warnings and of His most beautiful parables. At the Pharisee's table, he uttered severe woes on the Pharisees — explained the killing of the Galileans by Pilate, healed a woman on the Sabbath, answered the question whether few be saved etc. His teaching in Perea came to a climax in His matchless parables of the lost sheep, the lost piece of silver and of the prodigal son (Luke, chap. 15), and also in His solemn parables of warning, of the steward, and the rich man and Lazarus (Luke, chap. 16).

Then word came to Him that Lazarus was sick. Still He did not start for Bethany at once, but He remained in Perea two days longer. Then He said to His disciples "Let us go to Jerusalem again." Thomas voiced the feelings of the disciples at the danger of doing this, when He said "Let us go with Him that we may die with Him". When He came to Bethany. He was met by Martha at the gate, who said "Lord if Thou hadst been here, my brother had not died." Jesus said to her "I am the Resurrection and the life." She believed on Him and then went and told her sister Mary. Mary went out from the house of mourning to meet Jesus and spoke to Him the same words as Martha "If Thou hadst been here, my brother had not died." Jesus then went to the grave where Lazarus had lain for four days.

"Jesus wept." Having prayed He called Lazarus to come forth, which he did, bound hand and foot in his grave clothes. This, the greatest of Jesus' miracles, produced a tremendous sensation especially as it occurred in the suburb of Jerusalem. It was a challenge to His enemies, who now determined to make way with Him lest all the people would go after Him.

c) To the Triumphal Entry.

The last of the Saviour's Perea ministry was spent in an out-of-the-way country district. North-east of Jerusalem was the Wood of Ephraim in the hill country west of the Jordan where He concealed Himself from the Jews. There He healed the ten lepers, whom He had ordered to go to the priests, only one returning to thank Him for healing him and he a Samaritan. Jesus spoke several beautiful parables as of the Importunate Widow, and the Pharisee and Publican (Luke, chap. 17). To the question of the Pharisees about divorce, He replied that there was no marriage in heaven. He blessed little children and told the rich young ruler how he might have eternal life, which he refused, though sorrowing. Jesus also spoke the parable of the vineyard, after which He again foretold His death. Salome, the mother of John and James, thinking His kingdom would be an earthly one, asked for a place of honor in it for her two sons, one on His right hand and the other on His left. This made the other disciples indignant and Jesus declared that the greatest in heaven is he that is humble. Jesus then went up to Jerusalem by way of Jericho, where He healed two blind men, one of them being Bartimeus, who cried as He passed "Thou Son of David, have mercy on me". Jesus called to him Zaccheus the publican, who, because he was

small of stature, had climbed up a tree so as to be able to see Jesus pass by. He told him to come down because He expected to stay at his house. Zaccheus was so overjoyed that salvation had come to his house that he offered to restore fourfold any unjust taxes and gave half of his goods to feed the poor. Jesus then spoke the parable of the pounds. Having arrived at Bethany, He was anointed by Mary at a feast at the house of Simon where Judas found fault with Mary for wasting the ointment. Jesus however defended Mary, saying that she had anointed His body beforehand for burial. He also declared that Mary's kindness would be forever spoken of wherever His gospel would be preached.

SECTION 5.

PASSION WEEK. (30 A. D.)

(30 A. D.)

Sunday. — On the first day of the week, Jesus left Bethany and made His Triumphal Entry into Jerusalem. He first sent two of His disciples to Bethphage to get an ass for Him. His disciples placed their garments on the animal so that Jesus might ride. The multitude, carried away by enthusiasm, cast their garments before Him, waving palm branches and singing "Hosanna, Blessed is He that cometh in the name of the Lord". When the Pharisees bade Him rebuke them, He replied that "if these were to hold their peace the very stones would cry out." As He rounded the southern corner of the Mount of Olives and the splendid view over Jerusalem burst upon Him, He burst into tears. For He saw another sight as He prophesied the awful destruction of Jerusalem, forty years later, because it had rejected Him. As He came nearer

the city, riding down the mount of Olives, the whole city was moved and as He entered the temple the children sang Hosannas. He returned to Bethany that evening.

Monday. — On His way to Jerusalem, He taught His disciples a lesson by cursing a fig-tree for its barrenness. He also cleansed the temple of the money-changers as He had done three years before at the beginning of His public ministry. In the evening He again went up the Mount of Olives to Bethany to spend the night.

Tuesday. — This was the last day of His public teaching in the temple. On His way to Jerusalem Peter called His attention to the fig-tree He had cursed, that it had already withered away. When He arrived at the temple, He found much opposition. The day was one of great trial to Him because of the opposition of the scribes and Pharisees, who challenged His authority. To them He spoke three parables of awful warning, the parable of the two sons, of the wicked husbandman and of the wedding garment.

Three different parties asked Him hard questions, which He answered so well as to silence them. Then He in return asked them a question which they could not answer, how according to the Psalms, David's son could also be called David's Lord. As He was about leaving the temple forever, two touching scenes occurred. He saw a widow putting two mites into the treasury of the temple and commended her. Also certain Greeks desired to see Him whom Andrew brought to Him. Then bidding good-bye to the temple, He ascended the mount of Olives on His way to Bethany. There, overlooking the city, He delivered His second Sermon on the Mount (Matt., chap. 24—25) in which He foretold the destruction of Jerusalem and also the end of the world. He

also spoke the three beautiful parables of the Ten Virgins, the talents and the sheep and the goats (Matt., chap. 25). Meanwhile the chief priests were actively conspiring against Him with Judas agreeing to pay him thirty pieces of silver for Christ's betrayal. Jesus went to Bethany on Tuesday evening and remained there till Thursday toward evening.

Thursday. — Jesus sent two of His disciples, Peter and John to Jerusalem to find a room for the passover and there prepare for it. He told them to follow a man carrying a pitcher of water who would show them the room. He finally went down Himself to Jerusalem toward evening and met them in the upper room to celebrate the passover. At the beginning of the passover He taught His disciples a lesson of humility by washing their feet. He then celebrated the passover to which He gave a new meaning by changing it into the Lord's Supper which was to be kept in remembrance of His death and work. In the midst of it, He startled the disciples by saying, "Verily one of you shall betray me" and each asked "Is it I"? Peter beckoned to John who was leaning on Jesus' bosom to find out which disciple would betray Him. Jesus then signified who would betray Him by giving the sop to Judas and Judas went out. Jesus then delivered the great Sermon at the Supper (John, chap. 14—16). Either in that upper room or on the way to Gethsemane He offered His great intercessory prayer (John, chap. 17), when they had sung a hymn or psalm. In the garden of Gethsemane, which was situated east of Jerusalem on the western slope of the Mount of Olives and which had often been a place of prayer to Him, Jesus became greatly troubled. He took His three favorite disciples, Peter, James and John still

farther into the garden than the rest. Leaving them He prayed three times that His cup might pass from Him. But His prayer always ended with "Nevertheless not my will, but Thine be done". An angel appeared to Him strengthening Him. During each of His absences, the disciples had fallen asleep. On His third return to them, He announced that the betrayer was at hand. Judas then appeared with a band of armed Roman soldiers together with the priests. Judas' kiss was the sign to them which of the group with Jesus was Jesus Himself. The disciples all fled, although Peter drew his sword and cut off the ear of Malchus the servant of the high priest. Jesus rebuked Peter and then performed His last miracle of healing, by healing the ear of Malchus.

SECTION 6.

THE DAY OF HIS PASSION.

Friday, — of Passion week was the day of our Lord's suffering, or passion. On that day He was tried before two courts, first before the Jewish court called the Sanhedrin or the Seventy, and second before the Roman court. In the former court He was charged by the Jews with the crime of blasphemy, while in the Roman court He was charged with a different crime, treason. The chief priest, who presided over the Jewish court was Caiaphas the high priest; the governor who was over the Roman court was Pontius Pilate.

Jesus seems to have been first taken in the early morning of Friday to the house of Annas, the father-in-law of Caiaphas for a preliminary examination. Then He was brought before Caiaphas and the Sanhedrin. While Jesus was on

trial there legally (that is, according to the law), Peter was also on trial morally. For John had succeeded in gaining entrance to the courtroom of Caiaphas and had brought in Peter too. But Peter remained with the rough Roman soldiers at the other end of the hall. There he was charged by the women and the soldiers with being a Galilean and a follower of Jesus. This he denied even with an oath. At the third denial the rooster crew as Jesus had prophesied. Just then Peter caught a look of Jesus which convicted him of his sin and he rushed out of the courtroom weeping bitterly.

Meanwhile Christ's trial proceeded. He was charged with blasphemy against the temple (because He had said He would destroy it), and with blasphemy against God (because He had said He was equal with God.) When the false witnesses, who had been brought in, failed to convict Him by disagreeing among themselves, Caiaphas adjured Him under oath, whether He was the Son of God. Jesus said He was. At this the members of the Sanhedrin declared they needed no further testimony and that He was worthy of death. They therefore caused Him to be beaten with fists and mocked Him. Meanwhile Judas, stung with remorse, brought back to the priests the thirty pieces of silver. When they refused to receive it, he cast it into the sanctuary and went out and hanged himself. With the money they bought a potter's field in which he was buried.

As the Jewish Sanhedrin had not the power to put Jesus to death, He was brought before the Roman court. There before Pilate He was charged, not with blasphemy, because that would have had no effect on a Roman court, but with treason; — that He had called Himself the King

of the Jews, thus setting Himself up against Caesar the Emperor of Rome. Pilate examined him and found Him innocent. He so told the Jews, but they stirred up the people against Jesus. Pilate, happening to hear that Jesus was from Galilee, sent Him to Herod Antipas, who ruled part of Galilee, that he might judge His case. Herod was glad to see Jesus, of whom John the Baptist had spoken. He tried to get Jesus to perform some wonders before him, but Jesus remained silent. So after his servants had mocked Jesus he sent Him back to Pilate.

Pilate then offered to the Jews to release Jesus or Barabbas, a noted robber, hoping they would choose Jesus. While they were deliberating, Pilate's wife sent him a message to have nothing to do with Jesus because He was a just man. The Jews, stirred up by the priests, cried out for the release of Barabbas and the death of Jesus. The soldiers then in mockery, crowned Him with thorns and spat on Him, smiting Him on the head. Pilate having washed his hands with water gave command that Jesus should be crucified.

As they led Jesus to Calvary or Golgotha, He fainted under the load of the cross and they compelled Simon of Cyrene to bear His cross. The women wept for Him but He bade them rather weep for themselves because of the awful destruction that was to come on their city for thus rejecting Him. At Calvary they crucified Him between two thieves placing on the cross over His head their charge against Him, "The King of the Jews." The soldiers cast lots for His garments. The people and the priests mocked Him, bidding Him show His power by coming down from the cross, The thieves at first joined in the mockery, but the good thief prayed Jesus to

remember him in His kingdom. To Him Jesus gave the promise that he should be with Him that day in Paradise. Seeing His mother at the cross, Jesus gave her into the care of His favorite disciple John. While on the cross He gave utterance to seven sentences:

"Father, forgive them, for they know not what they do."

"Today shalt thou be with me in Paradise."

"Woman, behold thy son" (to his mother);
 "Behold thy mother" (to John).

"My God, my God, why hast Thou forsaken me."

"I thirst."

"It is finished."

"Father, in Thy hands I commend my spirit."

He was crucified at 9 A. M., the hour of the morning sacrifice at the temple and died about 3 P. M., the hour of the evening sacrifice. From 12 noon to 3 P. M. darkness fell on the earth. At His death an earthquake rent the temple veil separating the inner room, the Holy of Holies, from the outer, the Holy Place. The Roman centurion at the cross was so impressed that he said, "Truly this is a Son of God." Pilate then ordered the crucified killed and their bodies taken down from the cross so as not to scandalize the Jews, whose passover-feast began that evening. But the soldiers, when they came, found Jesus dead. Nevertheless one of the soldiers pierced His side with his spear and there came out blood and water thus showing that Jesus had already died.

Joseph of Arimathea, a member of the Sanhedrin and a secret disciple of Jesus begged of Pilate the body of Jesus. With Nicodemus and

the women he buried Jesus. Pilate, at the request of the Jews, set a watch over Jesus' grave and sealed it so that His body could not be stolen.

SECTION 7.

THE FORTY DAYS OF RESURRECTION.

On the first day of the week, the third since Jesus died on the cross, He rose from the grave. There was an earthquake in the early morning, the door of His grave burst open and He came forth. The Roman soldiers at the grave fled with fear. The women, who came to the grave to complete the embalming of His body were surprised to find the grave open and His body gone. Mary Magdalene at once ran and told Peter and John about it and they ran at once to the sepulchre to see if it were so, John outrunning Peter, but Peter going first into the sepulchre.

There are about ten recorded appearances of Jesus during the forty days between His resurrection and His ascension, five of them on the first Easter day.

1st. To the Women. As they returned from the grave, He appeared to them and bade them tell His disciples to go into Galilee.

2nd. To Mary Magdalene, who had come to the grave again, after finding Peter and John. She at first supposed Jesus to be the gardener. But when she recognized Him, she was about to touch Him which He forbade.

3rd. To Peter.

4th. To the two disciples at Emmaus, one of them named Cleopas. They at first mistook Him for a fellow-traveler with them on the road to Emmaus. As they walked together, He explained the Old Testament to them and showed

how it was necessary that Christ should die. At Emmaus they asked Him to abide with them as it was toward evening. As they broke bread together He revealed Himself to them. They hastened back to Jerusalem to tell the news that Jesus had risen.

5th. To all the disciples except Thomas in the upper room. There Jesus breathed on them the Holy Ghost and bade them tarry at Jerusalem till they be endued with power from on high.

6th. To all the disciples in the upper room one week later. The unbelieving Thomas was now present and believed, uttering his noble confession "My Lord and my God."

7th. To seven of His disciples at the sea of Galilee. They had fished all night and caught nothing. Jesus appeared to them walking along the shore and bade them cast their net on the right side of the boat. They did so and caught a multitude of fish. John recognized that it was Jesus and Peter then swam to Him. Jesus reinstated Peter as an apostle after his threefold pledge of love.

8th. To five hundred in Galilee when He gives them the great commission to preach the gospel to every creature.

9th. To James.

10th. At the Ascension. He appeared to the disciples at Jerusalem and bade them remain at Jerusalem till the outpouring of the Holy Spirit. He rebuked their desire to know the time of His second coming. He then led them out to the Mount of Olives where He ascended, a cloud receiving Him out of their sight. Two angels appeared, promising that He should come visibly

at the last day just as He had before their eyes ascended to heaven.

Thus ended the Saviour's life on earth. The ascension was a fitting conclusion to the incarnation, the atonement and the resurrection.

Chapter II.

THE APOSTOLIC CHURCH.

(30—100 A. D.)

(Acts 1—28.)

SECTION I.

THE FOUNDING OF THE CHURCH.

For ten days after the ascension, the disciples remained at Jerusalem in prayer. During that time they elected Matthias as an apostle in the place of Judas. When at last the day of Pentecost came, the Holy Spirit descended on them with a sound as of a mighty rushing wind, while cloven tongues of fire sat on each of them. They spoke in other languages to the astonishment of the Jews gathered at Jerusalem. Peter preached the great sermon of Pentecost, charging the Jews with having put to death the Prince of Life. As the result of his sermon 3000 converts were baptized that day. And the disciples dwelt together in great unity and with great liberality toward each other.

Peter and John healed a lame man at the Beautiful Gate of the temple. Peter preached his second sermon, declaring that the lame man was healed through the name of Jesus and urged them to believe on Him. Peter and John were then thrown in prison. But the work of God

continued to grow in power until the number of believers was 5000. Peter and John were brought before the Sanhedrin the next morning and ordered to keep silence about Christ. This they declared they would not do as they had to obey God rather than men. The Sanhedrin then left them go free.

Barnabas sold a property and gave it to the early church. Ananias and Sapphira for pretending to do the same, but keeping back part of the price were smitten with sudden death. The continued increase in the number of Christians aroused the alarm of the Sadducees. They threw the apostles in prison when an angel appeared at night and set them free. The Sanhedrin again brought them before them, when Peter then preached his third sermon, charging them with having put Jesus to death. This so enraged them that they were about to kill them, when Gamaliel checked them by warning them not to do so, lest in so doing, they might be fighting against God. The number of Christians grew so rapidly that it became necessary to have deacons to care for the poor, especially the widows. The church chose seven deacons of whom Philip and Stephen became prominent. The church spread so rapidly that it affected the priests, of whom a number believed.

Matters now came to a crisis between the Jews and the early Church, which resulted in the stoning of Stephen. Stephen, the boldest of the deacons, was brought before the Sanhedrin charged with blasphemy. He preached a sermon in which he boldly charged them with having murdered the Just One. They thereupon stoned him to death, but not till he had seen a vision of Jesus glorified in heaven.

Philip then went down to Samaria and many

of the Samaritans believed. Peter and John were sent to Samaria to examine into this new work of grace among the Samaritans, who were half Gentiles. They having looked into the matter, received them into the church by the laying on of hands, at which time the Holy Ghost came down upon them. Simon, the magician, who had professed conversion, wanted to buy the gift of the Holy Spirit with money. But Peter for this put him out of the church. Philip then went to the far south and on the way to Egypt in the desert met the Ethiopian eunuch returning from Jerusalem reading his Bible as he rode in the chariot. He invited Philip into his chariot to explain the Bible to him, for he was reading Isaiah's prophecy about the death of Christ. Philip's words led to the conversion of the eunuch and he was baptized.

Saul, a young man at whose feet those who stoned Stephen had laid their garments, now became the great persecutor of the early Christians at Jerusalem. He also started for Damascus with letters from the high priest intending to do the same there. But at midday just before he arrived at Damascus, Jesus in glory appeared to him. His attendants heard only the sound, but Saul heard the voice of Jesus asking him why he persecuted Him. Blind and helpless this great persecutor is led into Damascus and lodged at the house of Judas in the street called Straight. For three days he was blind and then Ananias at God's command, came to him and gave him God's commission to preach the gospel to the Gentiles. Ananias laid his hands on him, and as he received the Holy Spirit, the scales dropped from his eyes. After having spent several years in Arabia, Saul returned to Damascus and preached Jesus whom once he persecuted. The Jews became so enraged at him that they laid a

plot to kill him. But he was let down in a basket from a window and so escaped. He went to Jerusalem where the apostles seem at first to have been afraid of him. Barnabas, however, championed his cause. He there disputed with the Hellenists so boldly that he had to leave the city. The brethren escorted him to Caesarea where he sailed for Tarsus, his birthplace.

While God was thus appointing one of His disciples for special work among the Gentiles, He was opening the way for the preaching of the gospel to them. Peter while visiting the churches on the plain of Sharon, west of Jerusalem healed Eneas of palsy at Lydda. He was then called to Joppa where he brought Dorcas back to life. At Joppa, while praying on the housetop at mid-day, he saw a vision of clean and unclean beasts in a sheet let down from heaven. While wondering at its meaning he was sent for to come to Caesarea to baptize Cornelius a Roman centurion who was a Gentile. As he did so the Holy Ghost fell upon them.

The persecution of Stephen had scattered the Christians. Some of them founded a new and strong church at Antioch far to the north of Palestine. It became the great Gentile church. When the news of this reached Jerusalem, Barnabas was sent to inquire into this new movement which brought so many Gentiles into the church. Under his preaching there were many added to the church. He then went to Tarsus and brought Paul to assist him at Antioch. The disciples were first called Christians at Antioch.

A great persecution broke out at Jerusalem in which James, the brother of John was beheaded by Herod. Peter also was thrown into prison. Because Herod saw it pleased the Jews he intended to behead Peter after Easter. But

the church went to praying for Peter and in answer to prayer an angel released him. Peter went to the prayer-meeting of the Christians at the house of Mary, John Mark's mother. Rhoda, the servant there, at first refused to admit him, but having been admitted he then departed to Caesarea. Herod having permitted himself to be saluted as a god, died in great agony as a judgment of God on him for such impiety. The Christians at Antioch sent by Barnabas and Saul relief to the Christians at Jerusalem in their persecutions.

SECTION 2.

PAUL'S MISSIONARY JOURNEYS.

The life of Paul divides itself into four parts, his first, second and third missionary journeys and then his journey to Rome.

a) *His first Missionary Journey.*

The church at Antioch decided to send out missionaries. Paul and Barnabas, together with John Mark, went to the island of Cyprus in the eastern Mediterranean sea. At Paphos they found a Roman official, Sergius Paulus, whom they led to Christ. And when the Jewish sorcerer Elymas or Barjesus, withstood them he was smitten with blindness by Paul, whose name was now changed from Saul to Paul. They then sailed northward to Perga in Asia. Mark however, left them and went back home to Palestine while Paul and Barnabas proceeded on their journey. At Antioch in Pisidia, Paul preached in a synagogue his first recorded sermon which gained many converts. The next Sabbath almost the whole town flocked to the synagogue. But the Jews, jealous of the Gentiles, attacked Paul. He

then turned from them to the Gentiles, many of whom believed. They went as far as Iconium, but here again the unbelieving Jews caused a persecution against them. Being threatened with stoning, they fled to Lystra. There the healing of a cripple caused the idolatrous people to name Paul after their god Mercury, and Barnabas after Jupiter. The people wanted to sacrifice to them as gods, but they would not permit it. Paul and Barnabas made some converts. But, at the instigation of some Jews who had come there from Antioch and Iconium, Paul was stoned and dragged out of the town as dead. He afterward revived and together with Barnabas went to Derbe, where they gained many disciples. From this point they returned on their own tracks, visiting again Lystra, Iconium and Antioch, appointing elders in the churches. They then returned to Antioch in Syria, to the church that sent them out and told of the great work that the Lord had done through them among the Gentiles.

There came then a great controversy in the Christian church between its two parts — the Jewish and the Gentile. The Jewish claimed that the Gentiles ought to be circumcised and observe the Jewish rites, which, as Gentiles, they had never been accustomed to do. Paul and Barnabas were sent to Jerusalem, where the subject was brought before the first Christian synod. The Synod decided that the Gentiles did not need to be circumcised, but that they should abstain from meats offered to idols and also take up a collection for the poor at Jerusalem.

b) *The second Missionary Journey.*

Paul and Barnabas again started from Antioch to make a missionary tour, but this time they separated, because Paul was not willing to take

John Mark along. So Barnabas took Mark and went westward to Cyprus and Paul started northward taking with him Silas. When he arrived at Derbe and Lystra he also took with him Timothy, his favorite, — his son in the Lord. He went through Phrygia and Galatia in what is known now as Asia Minor. He wanted to go into the provinces of Asia and Bithynia but he was forbidden by the Spirit to do so.

So he went to the western coast of Asia Minor where at Troas, Luke joined him. There he saw the Macedonian vision, and obeying it he went northwestward across the sea to Europe at Neapolis and then went to Philippi. There he led to the conversion of Lydia, a seller of purple. Being arrested together with Silas for healing a slave girl possessed with the spirit of divination, they were cast into prison. But God's Spirit, together with an earthquake, led the jailor to ask "what must I do to be saved." To this Paul gave his memorable reply "Believe on the Lord Jesus Christ and thou shalt be saved." The jailor was baptized and the next day Paul and Silas were set free.

He then went to Thessalonica where he preached Christ in the synagogue for three Sundays. But the Jews started a mob against him which attacked the house of Jason. Not finding Paul there, they dragged Jason before the rulers of the city, charging him with receiving men who turned the world upside down. The authorities took security of Jason and then the brethren quietly sent Paul and Silas away to Berea. There his teachings set the Bereans to wonderful zeal in Bible-reading. But the Jews came from Thessalonica and stirred up the people against them. So Paul was sent away, although Silas and Timothy stayed there for a time.

Paul then proceeded southward to Athens. There after disputing with the Epicureans and Stoics he was taken to Mars Hill where he preached his matchless sermon (Acts, chap. 17). But when he came to speak of the resurrection, he was interrupted and gained but few converts among them.

He then went to Corinth, where he met Aquila and Priscilla, lately driven out of Rome by persecution. They worked with Paul as tent-makers which was also Paul's trade. Paul preached in the synagogue, but when the Jews opposed him, he turned to the Gentiles and was joined by Crispus and others. Still he was greatly depressed by the opposition, so that the Lord gave him a vision, telling him that he should not be harmed as he had yet much people in that city. The Jews rose against Paul and brought him before Gallio the Roman deputy. But Gallio, thinking their case was about a mere quibble between the different parties of the Jews, paid no attention to them and drove them from the judgment-seat. Paul remained at Corinth eighteen months and there wrote his first epistles of I and II Thessalonians. He then crossed the sea eastward to Ephesus, hastening to go to Jerusalem to keep the feast. He then completed his trip by returning to his starting point in Antioch in Syria.

c) The third Missionary Journey.

Paul started a third time from Antioch, going through Galatia and Phrygia to Ephesus where he remained more than two years. Since he had been there last, Aquila and Priscilla had been living there and had found a man of Alexandria, Apollos, whom they led to Christ. Apollos had been a disciple of John the Baptist. Apollos then

went to Corinth where he revealed himself so versed in Scripture and so eloquent that some in the congregation there preferred him to Paul. Paul also found at Ephesus twelve disciples of John the Baptist whom he led to Christ and baptized, the Holy Spirit falling on them as he did so. As the Jews opposed him in the synagogue, he formed a congregation in the school of Tyrannus. Many believed. Some brought their books on magic worth a good deal of money and burned them in a public bonfire. But Paul's teaching became so popular in that idolatrous city that a tumult was raised against Paul. The silversmiths, who made and sold images of the goddess Diana, began to find that Christianity was lessening the sales of their images. They therefore caught Gaius and Aristarchus, two of Paul's companions, and rushed into the theatre. The town clerk, however, quieted the mob and Paul left Ephesus for Macedonia. During his stay at Ephesus he wrote his two epistles to the Corinthians and perhaps also the epistle to the Romans.

He went to Corinth where he spent three months and he wrote his epistle to the Galatians. He then returned from Greece to Asia Minor going by way of Philippi and Troas. At Troas he remained a week. There when Eutychus, who had fallen asleep while Paul was preaching, fell from the third story window, Paul restored him to life again. Paul sailed along the coast of Asia Minor till they came to Miletus. There the elders of the church of Ephesus came to him and bade farewell to him, weeping sore. He then sailed for Tyre where he remained a week. Then he travelled south to Caesarea where Agabus bound his hands and feet with Paul's girdle, thus prophesying that Paul would be bound and im-

prisoned. Paul arrived at Jerusalem and declared to James and the church his wonderful work among the Gentiles. To prove that he had not taught the Jews to forsake the law of Moses, he put himself under a vow together with four others. When its course, which lasted nearly a week, was over, some of the Jews charged Paul with having brought Gentiles into the sacred precincts of the temple. (He had had Trophimus, a Gentile, as his companion in Jerusalem). They raised a riot against him and were about to attack him, when Claudius Lysius, the Roman officer rescued him. He gave Paul permission to address the people, which he did standing on the steps leading to the Fort Antonia. In this address he described his wonderful conversion outside of Damascus. But when he came to describe the stoning of Stephen, the Jews raised a tumult. The captain then hurried him away to the castle and was about scourging him when Paul told him he was a Roman citizen and so Lysius did not do it.

Later Paul was brought before the Sanhedrin where Ananias, the high priest, commanded them to smite him on the mouth. When Paul declared he was on trial for his faith in the resurrection (which part of the Sanhedrin, the Sadducees, did not believe, although the Pharisees believed it), the Sanhedrin broke up in a tumult between these two parties. Later Paul's nephew revealed to the Roman captain a plot of the Jews to kill Paul. So Lysias hurried him away by night to Caesarea, where his case would be tried before the Roman governor Felix. Five days after, Ananias the high priest and the elders, with a certain orator named Tertullus, went to Caesarea to bring charges against Paul. Paul then made a splendid defence. Felix retained Paul

as a prisoner, hoping to receive bribes from him. On another occasion, he had Paul deliver an address before him and his wife Drusilla in which Paul reasoned so eloquently of righteousness, temperance and judgment to come, that Felix trembled. Two years later, when Festus became governor in the place of Felix, Paul was still a prisoner. The chief priests and elders demanded of Festus that Paul be brought to Jerusalem for trial. They hoped on the road to waylay Paul and kill him. Festus, willing to gratify the Jews, asked Paul whether he would be willing to go to Jerusalem. Whereupon Paul appealed to Caesar. Festus then, in order to be able the better to state the charges against Paul, took occasion when King Agrippa and Bernice were visiting him to have Paul speak before them. Paul made his famous defence (Acts, chap. 26), in which he appealed to Agrippa who then replied "Almost thou persuadest me to be a Christian". Agrippa's judgment about Paul's case was that Paul might have been set at liberty if he had not appealed to Caesar.

d) *Paul's voyage to Rome.*

Festus sent Paul to Rome, a centurion named Julius having him in charge. From Caesarea they sailed to Sidon northward, then to Myra in Lysia where they changed ships, then westward to the harbor of Fair Havens in the island of Crete. As it was now late in the autumn, Paul warned them against going farther before the winter storms set in. But they disobeyed his advice and sailed for Port Phoenix. The north-east storm (Euroclydon) caught them and they drifted about helplessly for fourteen days. They were then shipwrecked at the island of Malta. But through God's care for Paul's sake, not one

was drowned. Paul remained at Malta three months where he healed many of diseases, especially the father of Publius, the chief man of the island. They then sailed past Syracuse to Puteoli in the beautiful bay of Naples. They there landed and travelled northward to Rome. They were met at Three Taverns by the Christians of Rome. Finally Paul arrived at Rome where he was kept a prisoner till his case was decided. He seems however, to have been allowed to dwell in his own hired house. He invited the chief men of the Jews and addressed them about the charges that had been brought against him. They replied that they had not heard from Jerusalem about his case and as for the Christians, they were everywhere spoken against. At Paul's second interview with them, some believed and some did not; so Paul turned to the Gentiles. He dwelt in this house two years preaching Christ.

The remainder of Paul's life is obscure. About it we have nothing but scattered hints in his Epistles. Four of his Epistles are called the epistles of the imprisonment, because they were written during his imprisonment at Rome, Ephesians, Colossians, Philippians and Philemon. The books of first Timothy, second Timothy and Titus were written later, second Timothy being the last written, just before his death. Some believe that he had only one imprisonment at Rome, others, two. In either case, after having been a prisoner, he was put to death for his faith by the cruel emperor Nero.

The later history of the early Christian Church in the first century is very meagre of facts. The city of Jerusalem was destroyed 70 A. D. Christian tradition says that, before it occurred, the Christians having been warned, fled from the doomed city. Peter seems to have gone east

to Babylon where he was aided by Mark and where he wrote his epistles. Timothy became the head of the church at Ephesus where he was succeeded by John. John was banished to the island of Patmos, where he wrote his book of Revelations, followed later by his gospel and last of all, when he was very old, by his epistles.

BOOK IV.

HISTORY

OF THE

REFORMED CHURCH.

HISTORY OF THE REFORMED CHURCH.

Our Reformed Church has had its home in three lands, Switzerland, Germany, and the United States. It was the oldest of the Protestant Churches, having been founded (1516) together with the Lutheran Church, in the days of the Reformation. The only Evangelical church, that is older, is the Waldensian of Italy, founded in the twelfth century.

The name of our Church — Reformed — is derived from the fact that the first attempt of the Reformers was to reform the Catholic Church from within. And when they were forced out of the Church the name clung to them and they accepted it.

Chapter I.

SWITZERLAND.

SECTION I.

ULRIC ZWINGLI.

Ulric Zwingli was the founder. He was born at Wildhaus, a village in north-eastern Switzerland on New Year's day 1484. His New Year's birth was destined to usher a new day into the world's religious history. He was educated for the Catholic priesthood at Basle and Berne in Switzerland and at Vienna in Austria. His first congregation was at Glarus (1506—1516); his second at Einsiedeln (1516—1518); his third

at Zurich (1519—1531), all located in north-eastern Switzerland.

He says he began preaching the gospel in 1516 at Einsiedeln. (Luther nailed his theses on the church door at Wittenberg Oct. 31, 1517.)*

The causes that led Zwingli to leave the Catholic church and become a reformer were of two kinds, remote and immediate. The remote were:

1. His early education under the influence of Humanism, (the study of the classics) which gave him liberal ideas.

2. The influence of Thomas Wyttenbach at Basle (1505) who taught him two ideas, which became the seed-corn for his future reformation, (a) that the Bible was a higher guide and authority than the Church, (b) that the death of Jesus was our only ransom from sin.

3. His Patriotism. He saw the members of his congregation at Glarus join the foreign armies of the pope and the French and he became disgusted with the immoral results of this. Two visits to Italy as chaplain of the troops opened his eyes the more fully to the evils of the Catholic religion.

4. The discovery of an old liturgy at Mollis near Glarus which revealed that formerly the Catholics used to give the wine to communicants as well as the bread.

These remote influences were gathered together and brought to a climax by a direct influence, which appeared in 1516, namely, the publication of the New Testament in the Greek language by Erasmus. This revealed to him that on many points the Catholic Church had departed

* NOTE. Lefevre, the reformer of the French Reformed church as early as 1512 taught Evangelical doctrine.

from the gospel doctrines and rites of the New Testament. He became so intensely interested in it that he committed whole epistles to memory, an excellent example for all Reformed to commit Bible verses to memory. This enabled him later to reply with convincing power to the enemies of the reformation.

The two doctrines which he emphasized in beginning the Reformation were those taught him by Wyttenbach — the supremacy of the Bible over the Church and the death of Jesus as our ransom. These he seems to have begun preaching at Einsiedeln, but especially at Zurich. On New Years' day 1519 he astonished the people at Zurich by announcing that he would hereafter preach to them on the gospel of Matthew. As the people had had little or no preaching from the Bible for centuries this created a tremendous sensation. Under his severe labors his health broke down and he went away to Ragatz to rest. But the plague broke out at Zurich and like a faithful pastor, he came back, only to fall a victim of it. Although almost sick unto death, God spared his life for great purposes, overruling his sickness to complete his experience of the evangelical gospel. From 1519 to 1525 he labored to introduce into Zurich the new doctrines of the Reformation by means of conferences, and on Easter day 1525 its introduction was completed by the administration of the Lord's Supper after the Protestant mode, by giving the wine as well as the bread to the church members.

The new views of the reformation spread through Switzerland. From Zurich as a centre they spread westward to Basle. There the citizens cast out the images from the Catholic churches and Ecolampadius became the great reformer. They also spread north and east into the neigh-

boring districts of St. Gall, the Grisons, etc. But the most important event was their introduction into the state (canton) of Bern, south of Zurich. There Haller had preached them amid great opposition until finally a conference was held there in 1528. While Zwingli was preaching in the cathedral at Bern, a friar, who came to celebrate mass, was converted by the sermon and publicly threw off his robes. As a result of this conference that large canton of Bern became Protestant.

The next important event of his life was the Marburg conference when the Prince (Landgrave) of Hesse in Germany tried to unite the two Protestant churches — the Lutheran and Reformed. It was held at Marburg in western Germany Oct. 1st 1529. There Luther and Zwingli met face to face, the only time in their lives. An epidemic broke up the conference, when the Landgrave insisted on their coming to some union. Fifteen Articles were drawn up, on which they all agreed except one, — about the Lord's Supper. Zwingli held out his hand to unite, but Luther refused and the attempt failed and so those two great churches of the reformation have ever since remained separate.

The last scene in Zwingli's life was his death. In 1531 the five mountain cantons southeast of Zurich, which were intensely catholic, attacked Zurich suddenly. Zwingli went out with the Zurich army as chaplain to the battle of Cappel, about ten miles south of Zurich. There, while stooping to minister to a fallen soldier, he was struck by a stone. His last words were, "They may kill the body, but they can not kill the soul." The army of Zurich was driven off of the field and Zwingli's body was burned by the Catholics, who, to show their hatred, mixed his ashes with

that of swine. So died the martyr of the first great quartette of the reformers, composed of Luther and Melancthon of the Lutheran church and Zwingli and Ecolampadius of the Reformed.

SECTION 2.

BULLINGER AND CALVIN.

But the death of Zwingli did not crush the Reformation. Though the workers die, God's work goes on. God raised up two men, Henry Bullinger at Zurich for northern Switzerland, and John Calvin at Geneva for southern Switzerland, to complete the work Zwingli had begun.

Henry Bullinger was born in Switzerland but educated in Holland and Germany, where at Cologne he became a Protestant. When he returned to Switzerland he found that his canton of Zurich, had like himself, become Reformed. He became pastor near Zurich but was driven out by the war that caused Zwingli's death and fled to Zurich. There the church was anxiously looking for a suitable successor to Zwingli. Bullinger's fearless preaching won him the place and although he was yet young, he was elected Zwingli's successor. His learning, eloquence, common sense and earnest piety made him worthy to follow Zwingli. He died as head of the church at Zurich in 1575.

John Calvin, the other successor of Zwingli, was a Frenchman by birth. In early life he was educated to be a lawyer and showed such great ability that he frequently was asked to lecture in place of his teacher. God, however, led him to Christ and he became a fearless preacher. But he was driven out of France because he was a Protestant. Meanwhile another reformer, William Farel, who had been driven out of France

because he was a Protestant, had begun, under the protection of the canton of Bern, to preach the gospel in southern Switzerland where the French language was spoken. He crossed the lake of Neuchatel in south-western Switzerland and preached the first Protestant sermon in that canton on a tombstone in the cemetery, because the Catholic bishop had forbidden his preaching in any of the churches. By his efforts the canton of Neuchatel became Reformed. But he had his eye on a greater city, Geneva. He began preaching there although they tried to shoot him, when he replied, "I fear your gun no more than I do a popgun." They tried to poison him but fortunately he did not eat of the soup in which it was placed. In spite of this opposition, the gospel increased in power so much that at Geneva he prayed the Lord to send a helper and God answered his prayer.

For Calvin happened to pass through Geneva in 1536 on his way to Germany, where he expected to study. Farel happened to hear that he was in Geneva and pled with him to stay. Calvin at first refused, saying he wanted to study, — to travel, — to rest. Farel reminded him how Jonah fled from duty and was punished. Calvin replied that he was not strong enough to be the reformer of Geneva. Farel finally called down God's curse on him if he would not stay. Calvin trembled like a leaf and after considering the subject for a night decided to accept Farel's call as from God and stay at Geneva. Calvin began to thoroughly organize the church there, but his reforms were so strict that he was compelled to leave for several years (1538—1541), but they were glad to recall him. He so reformed the city morally as well as religiously, that it became the model city of its age. He was a great theologian

and commentator on the Bible. He completed the the organization of our church. Zwingli had begun its organization by founding a synod, Calvin completed it by organizing the lower church courts as classes and consistories. He also prepared the way for liberty by beginning the separation of the church from the state, and this movement ultimately led to the founding of great republics as Holland and the United states. He died May 27th, 1564.

Chapter II.

GERMANY.

The Reformed Church spread from Switzerland, its birthplace, out in every direction into other parts of Europe. Its doctrines spread southward into Italy but were crushed by the Catholics in the inquisition. They spread eastward into Poland, Bohemia and Hungary; in Bohemia they were crushed out with awful atrocities by the Jesuits and in Hungary many suffered for their faith. They spread westward into France, where the terrible massacre of St. Bartholomew (1572) killed 70,000 and the Revocation of the Edict of Nantes (1675) drove out 500,000 more. The Reformed church has therefore been especially the church of the martyrs. She has had more martyrs die for her faith than any other Protestant Church. She spread northward into Holland where under the fearful persecution of Spain, her martyrs were counted by the thousands. She also spread into Scotland and England. To-day the Reformed are found in every continent except Australia. But it is especially with Germany that we have to do, for it was from that land our forefathers brought our faith.

JOHN A'LASCO.

In 1524 the Reformed doctrines were introduced into Strasburg in Southwestern Germany by the reformers Zell and Bucer, but later they were forbidden. They, however, found a permanent foothold in northwestern Germany at Emden where Aportanus founded a congregation in 1526. This church was later permanently established through the work of John A'Lasco.

John A'Lasco was the great Reformer of three lands, Germany, England and Poland. He was born in Poland in 1499 and was of noble family. He soon gained high honors in the Catholic Church because his uncle was one of its highest officials, but he was not satisfied. He had been influenced by the Reformation, with which he had come into contact, while on a tour as a young man, especially when in Switzerland, he met Zwingli in 1523. As a result he finally gave up all his splendid prospects in the Catholic church and renounced his title of nobility in order to become an humble preacher of the gospel, like Moses, "esteeming the reproach of Christ greater riches, than the treasures of Egypt." He left Poland and was appointed superintendent of the church at Emden in 1544. He was then called to London where he became pastor of the foreigners (Dutch, French, etc.), to whom was given the church of Austin-Friars. He there organized the congregation thoroughly after the presbyterian form of government, as Zwingli had done by synods and Calvin by classes and consistories. Soon after, the Catholic queen Mary began terribly persecuting the Protestants and A'Lasco and many of his congregation were compelled to flee. They sailed for Germany, but the winter's storms drove them

to Denmark, where the people drove them away because they were Reformed as did also some of the northern cities of Germany. They at last found an asylum at Emden and Frankfort in Germany. A'Lasco became pastor at Frankfort. But in the meantime his native country of Poland began receiving the gospel, and he was recalled there, glad to found a Reformed church there and to translate the Bible into its language. He died in 1560, one of the most beautiful characters among the reformers, "a soul without a stain," as Erasmus used to call him.

SECTION 2.

ELECTOR FREDERICK III. AND THE
HEIDELBERG CATECHISM.

But it was the introduction of our church into Heidelberg in western Germany that gave it a permanent home in Germany. Elector Frederick III. (also called the Pius) was ruler of the Palatinate of which Heidelberg was the capital. He became Reformed and ordered two of his ministers, Zachariah Ursinus and Casper Olevianus to prepare a catechism. He published this catechism, which is called the Heidelberg Catechism, its preface being dated January 19th, 1563.

Ursinus was born in eastern Germany at Breslau, July 18th, 1534, and after studying under Melancthon at Wittenberg University and teaching at his native city he was driven out because he was Reformed. He went to Zurich, where he studied under Peter Martyr and was called to Heidelberg as professor. He was a fine theologian.

Casper Olevianus was born at Treves in western Germany August 30th, 1536. He was led into the ministry by a providence. While almost

drowning in a river at Bourges, France, where he was studying, he vowed that if God would spare his life, he would become a minister. True to his promise, he studied under Calvin at Geneva. He then preached the gospel in his native city, Treves, for which he was imprisoned and driven out. But Elector Frederick III. called him to be the superintendent of the Reformed Church in the Palatinate and with Ursinus he was appointed to compose our Catechism.

When the catechism appeared, it gained such popularity that it went through several editions during its first year (1563). But the Catholic and Lutheran princes of Germany bitterly opposed it. And finally, Frederick III. of the Palatinate, was summoned to appear before the Diet of Germany at Augsburg (1566) to answer for his catechism. His friends urged him not to go to the Diet as they feared his country and perhaps his life might be taken from him for publishing it. But he had the spirit of the martyr and bravely appeared before the Diet. There he made his great defence of the catechism May 14th, 1566. In doing so he entered the room of the Diet, followed by his son, Casimir, who carried a Bible. He declared that his catechism was in harmony with the Bible. So eloquently did he defend it that when he closed, two of the Lutheran nobles complimented him. He was finally permitted to continue the use of his catechism and as a result we in America have this priceless treasure as the creed of our church.

Frederick III. was one of the most pious princes of his age. When asked why he did not build more forts, he replied in the words of Luther's hymn, "A mighty fortress is our God." He died October 26th, 1576 and was succeeded by his son, Lewis, who reintroduced the Lutheran

faith into the Palatinate. As a result, both Ursinus and Olevianus were compelled to leave the country. Ursinus went to Neustadt, southwest of Heidelberg, where he taught, and died March 6th, 1583. Olevianus went from Heidelberg to Herborn, where he taught, and died March 15th, 1597. Olevianus, when dying, was asked about his salvation and replied, "I am most certain," thus echoing his faith in the first answer of our catechism.

Our Reformed faith after it had been introduced into Heidelberg, spread into other districts of Germany, — northward to Nassau, Westphalia and the Rhine Provinces, eastward into Hesse Cassel Lippe, Anhalt, even to Berlin, the capital of Brandenburg. There the Prince, John Sigismund, announced to his chancellors before Christmas 1613 that on Christmas day he would celebrate the Lord's Supper after the Reformed mode by using bread instead of wafers. Since then the royal family of Prussia, from whom the Emperor of Germany is descended, has been Reformed, although the present Emperor belongs to the Evangelical Church of Germany, which is the union of the Reformed and Lutherans.

Of this line of princes of Brandenburg the most interesting to the Reformed is the Great Elector Frederick William. He was the great defender of the Reformed in the 17th Century. His wife was equally interesting, Louisa Henrietta, who led to the publication of the great German hymn "Jesus meine Zuversicht" (Jesus my eternal Trust). She was a beautiful Christian character, her home at Oranienburg near Berlin, being a veritable chapel of prayer and praise. She died June 28, 1667 and the great Elector after mourning her loss, finally died May 9, 1688.

SECTION 3.

THE PERSECUTIONS OF THE REFORMED.

Why did our forefathers come to America is the question that has often been asked. The answer is that they came because of the persecutions and wars in the German Fatherland and because of the poverty caused by them. They looked across the ocean to the new world of America as an asylum where they might gain religious liberty and also sufficient means to live. The wars and persecutions of our German forefathers took place mainly in two periods:

1. The Thirty Years' War (1618—1648).
2. The Palatinate Wars (1688—1695 and later).

1. The Thirty Years' War was caused by the Prince of the Palatinate, Elector Frederick V, accepting the crown of Bohemia. For that he was attacked by his rival Ferdinand, the Emperor of Germany and defeated. He was deprived of his country, the Palatinate, a Catholic prince was placed on his throne and he became an exile. The Reformed people of the Palatinate and of other districts in Germany were greatly oppressed. Hostile armies overran their lands, destroying, burning, ravaging the country and killing or illtreating the people. The university of Heidelberg was lost to them, most of its famous library being carried away to Rome. In 1627 the Reformed of Heidelberg were summoned to the city hall and commanded to give up their religion. This they bravely refused to do, declaring they would give up everything, yes, even leave their country rather than give up their Reformed faith. Famine and pestilence followed close on to each other in this war until finally in all the rich

Palatinate there were only two hundred farmers in 1636, and around Heidelberg there were more wolves than men.

2. The Palatinate Wars, (1688—1693). In 1688 the King of France sent his armies to ravage the Palatinate. They destroyed 1200 towns and villages and made 40,000 families homeless in winter. Heidelberg's beautiful castle was blown up March 2nd, 1689 and is now a ruin, but the most beautiful ruin in Europe. In 1693 another French army was sent into the Palatinate. It captured Heidelberg and destroyed what had been left by the previous invasion. One hundred Reformed churches fell into the hands of the Catholics and two hundred Reformed ministers and schoolteachers were driven out.

After the wars of 1688 and 1693 came a period of peace. But the persecutions of peace are sometimes more severe than those of war. For more than a century the Reformed of the Palatinate were ruled by Catholic princes (1685—1802). The Catholics often persistently oppressed them for being Reformed. They took possession of their cemeteries and then of their churches, — they had their bells ring for Catholic festivals and hours of prayer, — compelled them to kneel in the street when the pyx (containing the Lord's Supper for the sick) passed by. In 1705 the largest church of the Reformed at Heidelberg, the Holy Ghost church, was taken from them and given to the Catholics. Through the intercession of Protestant princes the church was finally given back to the Reformed. But in 1719 the prince not only took this church from the Reformed but also forbade the use of the Heidelberg Catechism. Again through the intercession of Protestant princes that church was returned to the Reformed and the catechism was permitted to be

used. But in 1755 the meetings of the synods were forbidden and also of their classes, so that no synod was held for thirty four years (1755—1789). Finally in 1799 the last Catholic ruler allowed religious liberty. The wonder was that after almost two centuries of persecution (1618—1800) there was any Reformed Church left in the Palatinate. No wonder our forefathers came to America to gain religious liberty and a home.

Chapter III.

AMERICA.

SECTION I.

THE FOUNDING OF THE REFORMED CHURCH.

Long before our German forefathers came to America in the 18th century, the Reformed from Holland had started a church at New York (New Amsterdam) in 1628 which is now the oldest Evangelical Church in this country. The first governor of New York (1626) was Peter Minuit who was an officer in the Reformed church. He later (1638) founded a colony of Swedes in Delaware. Our German forefathers however, did not come to America in large numbers until about 1720, when they began settling the Schuylkill and Perkiomen Valleys of Pennsylvania, and later going farther into the wilderness into Lehigh and Lancaster counties of the same state.

The first Reformed congregation in America was organized by Rev. Henry Haeger, who came to Virginia in 1714. The first Reformed minister who came to Pennsylvania was Rev. Samuel Guldin. He had been a minister at Bern, Switzer-

land and came to America in 1710 and lived in the suburbs of Philadelphia. He occasionally preached but did not do anything toward organizing congregations. The man who organized the Reformed church was Rev. John Philip Boehm. He had been a schoolmaster at Worms in Germany and came to America in 1720. In 1725, as there were no ministers to preach there to the Reformed, those who lived at Falkner's Swamp, Skippack and White Marsh, Pa., prevailed on Boehm to become their pastor even though he had not yet been ordained. He finally, reluctantly yielded to their wishes. He organized those three congregations and later congregations at Tulpehocken and Conestoga.

In 1727 Rev. George Michael Weiss arrived at Philadelphia and founded the First Reformed church there. He soon came into conflict with Boehm, for he felt Boehm was acting irregularly because he was preaching without ordination. The difficulty was finally overcome by the ordination of Boehm by the Dutch Reformed ministers at New York in 1729.

In 1746 Rev. Michael Schlatter came to America, authorized by the Reformed church of Holland to organize the German Reformed. He completed Boehm's work of organization by gathering the various congregations into a Coetus which held its first meeting at Philadelphia, September 29th, 1747. There were present four ministers, Boehm, Weiss, Rieger, and Schlatter and twenty seven elders representing twelve congregations.

SECTION 2.

THE HISTORY OF THE COETUS.

In 1751 Schlatter, who had traveled extensively in Pennsylvania, Maryland and even Virginia returned to Europe to get more aid and the next

year he returned to America with six young ministers of whom Otterbein and Stoy were the most prominent. In 1754 Schlatter left the Coetus and lived near Philadelphia where he died. The Reformed church of Holland sent over a number of ministers of whom Weyberg, Hendel, Helffrich and Helffenstein were the most prominent. These with a number of ministers raised up in this country, as Weber, Weymer, Wack and others laid good foundations for our church.

During the Revolution our church suffered severely. Most of the Germans sided with the patriots against England, although there were a few Royalists who clung to the King. One of the most eloquent ministers in the colonies was Rev. J. J. Zubly of Savannah, Ga. He became prominent at the beginning of the Revolution and was elected to the Congress but later fell under suspicion and was exiled by the patriots. But others were very outspoken patriots. Rev. Dr. Weyberg of Philadelphia preached so eloquently to the Hessians in the British army that they were inclined to desert. His church was used by them as a hospital and after their departure, when it was reopened for worship, he preached on Ps. 79: 1, "O God, the heathen are come into Thine inheritance, etc." Rev. Dr. Hendel's patriotism was so well known that when he went over the mountains to Lykens Valley to preach he was guarded by the Reformed lest he would be attacked by the Indians. General Nicolas Herkimer, the hero of the battle of Oriskany in New York state, who died on the battlefield, was a German Reformed. But the most prominent Reformed officer was Baron Steuben. He came to America from service in the army of King Frederick the Great of Prussia. He became the great drill-master of our army. After his coming the regu-

lars of the Continental army were never beaten in a fair fight. The effect of the Revolution on the church was unfortunate. Many of the ministers were unpaid or paid in continental money which was almost worthless. Some of the congregations were overrun by armies, as Germantown and Skippack. The attention of the people was diverted from sacred things and almost no ministers were raised up for the church. In view of these various difficulties the Coetus appointed a fast-day for the church in 1779. At the beginning of the war the memorial service on the death of General Montgomery, Feb. 19th, 1776 was held in the First Reformed church of Philadelphia. And after Washington's death the Society of Cincinnati composed of the officers of the Revolutionary army, held memorial services in that church, February 22nd, 1800.

SECTION 3.

THE EARLY HISTORY OF THE SYNOD.

In 1792 the Coetus prepared to separate from the mother church of Holland. The reasons for it were:

1. Holland was so far away that correspondence between our church and the Dutch church was difficult.

2. There was a difference in language, as the Hollanders spoke Dutch, our church, German.

3. The Holland Church was unwilling to give our Church certain privileges, as the right to ordain or to found a school for the education of ministers.

The first Synod of our Church was held April 27th, 1793 at Lancaster. It then contained twenty two ministers, seventy eight congregations and about 15,000 communicants.

Two problems faced the new Synod, (1) The change of the language from German to English. (2) A school to educate ministers.

(1) The change of the language often caused bitter feelings in congregations between the younger or more progressive party and the older or conservative, who desired to retain German. The Philadelphia congregation was the first to be greatly divided, first the English party going out; then the German seceding. Gradually, however, our Church has learned to deal wisely with this question.

(2) The second difficulty, the lack of ministers, was for a while partially met by private theological schools. The Rev. C. J. Becker, D. D. opened one at Baltimore, Rev. S. Helffenstein, D. D., at Philadelphia, and Rev. F. L. Herman, D. D., at Falkner Swamp. They educated a number of young men, Helffenstein educating the most, twenty seven. But in spite of all these efforts the Church outgrew the number of ministers. So an effort was made to found a theological school in 1820. It was not opened till 1825, when Rev. Lewis Mayer, D. D., began teaching at Carlisle in connection with Dickinson College. This school was removed in 1829 to York when Prof. F. A. Rauch was added to the faculty. A classical school was started in connection with it which was removed to Mercersburg 1835, where it was changed to Marshall College and later 1853 removed to Lancaster. The theological seminary was removed from York to Mercersburg in 1836 and later in 1871 removed to Lancaster. In the early part of the 19th century our Church sent home missionaries to North Carolina which led to the founding of North Carolina Classis. It also sent missionaries to Ohio and the West, where it grew rapidly, spreading in Indiana and

Wisconsin. A theological seminary was founded in 1848 at Tiffin, Ohio where also Heidelberg College was founded. The Germans also founded a Mission House at Franklin, Wisconsin in 1860 for the education of German ministers.

In 1863 the Church observed the 300th anniversary of the publication of the Heidelberg Catechism in 1563 and a large conference was held in Philadelphia, January 17th, 1863. The various Classes and congregations held Tercentenary services during that year. Free-will offerings were made which in the Eastern Synod alone amounted to \$108,000.00. In 1863 the various Synods and Classes united to form the General Synod of our Church. In 1893 the Church observed the Centennial of the organization of its synod independent of the Reformed Church of Holland.

SECTION 4.

OUR CHURCH GOVERNMENT.

The Government of our Church is Presbyterian, that is, it centers in elders or presbyters. In Germany the eldership or spiritual council of a congregation was called the Presbyterium. There are three forms of Church government: the Episcopal, or government by bishops: the Congregational, or government by the congregation: and the Presbyterian, or government by the elders and the ministers.

In our Church there are really five church courts:

1. The Congregation. Each congregation has an annual congregational meeting for the election of elders and deacons and such other business as may be of importance. Each communicant and contributing member has a vote

unless otherwise stated in the charter of the church. Each member should be interested enough in his congregation to attend this meeting.

2. The Consistory. This is composed of your pastor, the elders and the deacons and meets monthly, quarterly or yearly as it decides. The special duty of the deacons is to look after the financial interests of the congregation, of the elders to care for its spiritual interests. The elders, together with the minister also compose a Spiritual Council, whose duty is to receive members into the church and to discipline any who are unworthy.

3. The Classis. This is a higher court than the consistory or congregation and is composed of the congregations or charges within a certain district or territory. At its meetings it is composed of ministers belonging to it and also an elder from each charge belonging to it. It usually meets once a year in the spring.

4. The Synod. This is composed of all the Classes within a certain district. At its meetings, if it be a delegated synod, it is composed of ministers and elders delegated to it from each classis belonging to it. If it be a convention synod it is composed of as many ministers and elders from all its charges as attend. The synod is usually held once a year in the fall.

5. The General Synod. This includes the whole Church and is composed of ministers and elders elected to it by the various classes of the Church. It usually meets once in three years in the month of May.

These five form the Church courts of our Church. In addition to them there are a number of Boards and Institutions of the Church usually under the control of the General synod or of the synods.

1. The Board of Foreign Missions, which aims at the conversion of the heathen to Christianity. It has mission work in North Japan, at Yokio and Sendai and in central China at Yochow and Chen-chow in the province of Hunan.

2. The Board of Home Missions, which establishes congregations and builds churches in our own country where Reformed members can be found or where there is need of religious services.

3. The Sunday School Board of the Church which provides our Sunday Schools with Lesson helps and other publications and aims to plant and aid Sunday Schools wherever possible.

There are other institutions of our Church needing support and contributions as:

The various Theological Seminaries at Lancaster, Pa., Dayton, O., and Franklin, Wis.

The various Colleges as Franklin and Marshall at Lancaster, Pa., Heidelberg at Tiffin, O., the German Mission House at Franklin, Wis., Ursinus College at Collegeville, Pa., and Catawba College, Newton, N. C.

The Orphans' Homes at Womelsdorf, Pa., Greenville, Pa., Fort Wayne, Ind., and Crescent, N. C.

The Board and also the Society for the relief of Ministers and their Widows.

The various Reformed Publication Boards at Philadelphia, Pa., and Cleveland, O.

The various Church Papers as the Messenger, Philadelphia, Pa., The Christian World, Cleveland, O., The Reformed Church Record, Reading, Pa., The Reformed Church Herald, Lisbon, Iowa. These are English. The German Church Paper is the Kirchenzeitung, Cleveland, O.

BOOK V.

Hymns.

HYMNS.



1.

ALL hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all.

Sinners whose love can ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Oh, that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.

2.

NEARER, My God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me;

NOTE. These Hymns are for use at Catechetical Lectures and also some of them may be committed by catechumens.

Still all my song shall be,
 ||: Nearer, my God, to Thee, :||
 Nearer to Thee.

Though, like a wanderer,
 The sun gone down,
 Darkness be over me,
 My rest a stone;
 Yet in my dreams I'd be
 ||: Nearer, my God, to Thee, :||
 Nearer to Thee.

There let the way appear,
 Steps unto heaven;
 All that Thou sendest me,
 In mercy given:
 Angels to beckon me
 ||: Nearer, my God, to Thee, :||
 Nearer to Thee.

Then, with my waking thoughts
 Bright with Thy praise,
 Out of my stony griefs
 Bethel I'll raise;
 So by my woes to be
 ||: Nearer, my God, to Thee, :||
 Nearer to Thee.

3.

I LOVE Thy kingdom, Lord,
 The house of Thine abode;
 The Church our blest Redeemer sav'd
 With His own precious blood!

I love Thy Church, O God!
 Her walls before Thee stand,
 Dear as the apple of Thine eye,
 And graven on Thy hand.

For her my tears shall fall;
 For her my prayers ascend:
 To her my cares and toils be given,
 Till toils and cares shall end.

Beyond my highest joy
 I prize her heavenly ways,
 Her sweet communion, solemn vows,
 Her hymns of love and praise.

4.

SUN of my soul, Thou Saviour dear,
 It is not night if Thou be near;
 O may no earth-born cloud arise
 To hide Thee from Thy servants eyes.

When the soft dews of kindly sleep
 My wearied eyelids gently steep,
 Be my last thought, how sweet to rest,
 Forever on my Saviour's breast.

Abide with me from morn to eve,
 For without Thee I cannot live;
 Abide with me when night is nigh,
 For without Thee I dare not die.

Come near and bless us when we wake,
 Ere through the world our way we take,
 Till in the ocean of Thy love
 We lose ourselves in heaven above.

5.

LORD, dismiss us with Thy blessing,
 Fill our hearts with joy and peace;
 Let us each Thy love possessing,

Triumph in redeeming grace;
 ||: O refresh us: ||
 Traveling through the wilderness.

Thanks we give and adoration,
 For Thy Gospel's joyful sound:
 May the fruits of Thy salvation
 In our hearts and lives abound;
 ||: May Thy presence: ||
 With us, evermore be found.

So, whene'er the signal's given,
 Us from earth to call away,
 Borne on angels' wings to heaven,
 Glad the summons to obey,
 ||: We shall surely: ||
 Reign with Christ in endless day.

6.

How sweet the name of Jesus sounds
 In a believer's ear!
 It soothes his sorrows, heals his wounds,
 And drives away his fear.

It makes the wounded spirit whole,
 And calms the troubled breast;
 'Tis manna to the hungry soul,
 And to the weary rest.

Dear name! the rock on which I build,
 My shield and hiding-place;
 My never-failing treasury filled
 With boundless stores of grace.

Jesus! my Shepherd, Husband, Friend!
 My Prophet, Priest, and King!
 My Lord, my Life, my Way, my End!
 Accept the praise I bring.

7.

JUST as I am, without one plea,
 But that Thy blood was shed for me,
 And that Thou bid'st me come to Thee,
 O Lamb of God, I come!—I come!

Just as I am, and waiting not
 To rid my soul of one dark blot,
 To Thee, whose blood can cleanse each spot.
 O Lamb of God, I come!—I come!

Just as I am, though tossed about
 With many a conflict, many a doubt,
 Fightings and fears within, without,
 O Lamb of God, I come!—I come!

Just as I am; Thy love unknown
 Has broken every barrier down;
 Now to be Thine, yea, Thine alone,
 O Lamb of God, I come!—I come!

8.

MORE love to Thee, O Christ!
 More love to Thee;
 Hear Thou the prayer I make,
 On bended knee;
 This is my earnest plea —
 ||: More love, O Christ, to Thee,:||
 More love to Thee.

Once earthly joy I craved,
 Sought peace and rest;
 Now Thee alone I seek,
 Give what is best:
 This all my prayer shall be,
 ||: More love, O Christ, to Thee,:||
 More love to Thee.

Then shall my latest breath
 Whisper Thy praise;
 This be the parting cry
 My heart shall raise,
 This still its prayer shall be,
 ||: More love, O Christ, to Thee,:||
 More love to Thee.

9.

COME, Thou Fount of ev'ry blessing,
 Tune my heart to sing Thy grace;
 Streams of mercy never ceasing,
 Call for songs of loudest praise:
 Teach me some melodious sonnet,
 Sung by flaming tongues above;
 Praise the mount, — O fix me on it,
 Mount of God's unchanging love.

Here I raise my Eben-Ezer,
 Hither by Thy help I'm come;
 And I hope, by Thy good pleasure,
 Safely to arrive at home.
 Jesus sought me when a stranger,
 Wand'ring from the fold of God;
 He to rescue me from danger,
 Interposed with precious blood.

Oh! to grace how great a debtor,
 Daily I'm constrained to be!
 Let that grace now, like a fetter,
 Bind my wandering heart to Thee;
 Prone to wander, Lord I feel it —
 Prone to leave the God I love —
 Here's my heart—O take and seal it;
 Seal it from the courts above,

10.

ALAS! and did my Saviour bleed,
 And did my Sovereign die?
 Would He devote that sacred head
 For such a worm as I?

Was it for crimes that I had done,
 He groaned upon the tree?
 Amazing pity! grace unknown!
 And love beyond degree!

Well might the sun in darkness hide,
 And shut his glories in,
 When God the mighty Maker died
 For man the creature's sin.

Thus might I hide my blushing face,
 While His dear cross appears,
 Dissolve my heart in thankfulness,
 And melt mine eyes to tears.

But drops of grief can ne'er repay
 The debt of love I owe:
 Here, Lord, I give myself away;
 'Tis all that I can do.

11.

My sins, my sins, my Saviour!
 They take such hold on me,
 I am not able to look up,
 Save only, Christ to Thee:
 In Thee is all forgiveness,
 In Thee abundant grace,
 My shadow and my sunshine
 The brightness of Thy face.

My sins, my sins, my Saviour!
 How sad on Thee they fall!
 Seen through Thy gentle patience,
 I tenfold feel them all.
 I know they are forgiven;
 But still, their pain to me
 Is all the grief and anguish,
 They laid, my Lord, on Thee.

My sins, my sins, my Saviour!
 Their guilt I never knew,
 Till, with Thee, in the desert
 I near Thy passion drew,
 Till, with Thee, in the garden
 I heard Thy pleading prayer,
 And saw the sweat-drops bloody
 That told Thy sorrow there.

Therefore my songs, my Saviour!
 E'en in this time of woe,
 Shall tell of all Thy goodness
 To suffering man below,
 Thy goodness and Thy favor,
 Whose presence from above,
 Rejoice those hearts, my Saviour,
 That live in Thee, and love.

12.

I HEARD the voice of Jesus say:
 "Come unto me and rest;
 Lay down, thou weary one, lay down
 Thy head upon my breast!"
 I came to Jesus as I was,
 Weary, and worn, and sad;
 I found in Him a resting place,
 And He hath made me glad.

I heard the voice of Jesus say,
 "Behold, I freely give
 The living water! thirsty one,
 Stoop down, and drink, and live."
 I came to Jesus, and I drank
 Of that life-giving stream:
 My thirst was quenched, my soul revived,
 And now I live in Him.

I heard the voice of Jesus say,
 "I am this dark world's light:
 Look unto me, thy morn shall rise,
 And all thy day be bright."
 I looked to Jesus and I found
 In Him my Star, my Sun;
 And in that light of life I'll walk
 Till all my journey's done.

13.

Rock of Ages, cleft for me,
 Let me hide myself in Thee;
 Let the water and the blood,
 From Thy riven side which flowed,
 Be of sin the double cure—
 Cleanse me from its guilt and power.

Not the labors of my hands
 Can fulfill Thy law's demands;
 Could my zeal no respite know;
 Could my tears forever flow,
 All for sin could not atone:
 Thou must save, and Thou alone.

Nothing in my hand I bring,
 Simply to Thy cross I cling;
 Naked, come to Thee for dress,

Helpless, look to Thee for grace:
 Foul, I to the fountain fly;
 Wash me Saviour, or I die.

While I draw this fleeting breath,
 When my eyelids close in death,
 When I soar to worlds unknown,
 See Thee on Thy judgment-throne,
 Rock of Ages, cleft for me,
 Let me hide myself in Thee.

14.

LORD, I am Thine, entirely Thine,
 Purchased and saved by blood divine
 With full consent Thine I would be,
 And own Thy sovereign right in me.

Here, O my Lord, my soul, my all,
 I yield to Thee beyond recall;
 Accept Thine own—so long withheld,
 Accept what I so freely yield.

Grant one poor sinner more a place
 Among the children of Thy grace;
 A wretched sinner lost to God,
 But ransomed by Immanuel's blood.

The vow is past beyond repeal;
 Now will I set the solemn seal:
 Thine would I live, Thine would I die,
 Be Thine through all eternity.

15.

OH, happy day, that seals my choice
 On Thee, my Saviour and my God!
 Well may this glowing heart rejoice,
 And tell its raptures all abroad.

CHORUS: Happy day, happy day,
 When Jesus washed my sins away!
 He taught me how to watch and pray,
 And live rejoicing every day.

O happy bond! that seals my vows
 To Him who merits all my love;
 Let cheerful anthems fill His house,
 While to His sacred throne I move.—CHO.

'Tis done, the great transaction's done;
 Deign, gracious Lord, to make me Thine;
 Help me, through grace, to follow on,
 Glad to confess Thy voice divine.—CHO.

Here rest my oft-divided heart,
 Fixed on thy God, thy Saviour, rest;
 Who, with the world would grieve to part,
 When called on angel's food to feast?—CHO.

High heaven that hears the solemn vow,
 That vow renewed shall daily hear,
 Till in life's latest hour I bow,
 And bless in death a bond so dear.—CHO.

16.

TAKE my life, and let it be
 Consecrated Lord to Thee,
 Take my hands, and let them move
 At the impulse of Thy love.

CHORUS: All to Thee, all to Thee,
 Consecrated, Lord to Thee.

Take my feet, and let them be
 Swift and beautiful to Thee.
 Take my voice, and let me sing
 Always — only — for my king. CHO.

Take my lips and let them be
 Filled with messages to Thee.
 Take my silver and my gold,
 Not a mite would I withhold. CHO.

Take my moments and my days,
 Let them flow in endless praise.
 Take my intellect and use
 Every power as Thou shalt choose. CHO.

Take my life and make it Thine
 It shall be no longer mine.
 Take my heart, it is Thine own,
 It shall be Thy royal throne. CHO.

Take my love, my heart, I pour
 At Thy feet its treasure store
 Take myself and I will be
 Ever, only, all for Thee. CHO.

17.

My life, my love, I give to Thee,
 Thou Lamb of God, who died for me;
 O may I ever faithful be,
 My Saviour and my God!

CHORUS: I'll live for Him who died for me,
 How happy then my life shall be!
 I'll live for Him, who died for me,
 My Saviour and my God!

I now believe Thou dost receive,
 For Thou hast died that I might live;
 And now henceforth I'll trust in Thee,
 My Saviour and my God. CHO.

Oh, Thou who died on Calvary
 To save my soul and make me free,
 I consecrate my life to Thee,
 My Saviour and my God. CHO.

18.

Am I a soldier of the cross,
 A follower of the Lamb?
 And shall I fear to own His cause,
 Or blush to speak His name?
 Must I be carried to the skies,
 On flowery beds of ease,
 While others fought to win the prize,
 And sailed through bloody seas?
 Are there no foes for me to face?
 Must I not stem the flood?
 Is this vile world a friend to grace,
 To help me on to God?
 Sure I must fight, if I would reign;
 Increase my courage, Lord!
 I'll bear the toil, endure the pain,
 Supported by Thy word.
 Thy saints, in all this glorious war,
 Shall conquer, though they die;
 They view the triumph from afar,
 And seize it with their eye.
 When that illustrious day shall rise,
 And all Thy armies shine
 In robes of victory through the skies,
 The glory shall be Thine.

19.

JESUS! and shall it ever be
 A mortal man ashamed of Thee?
 Ashamed of Thee, whom angels praise,
 Whose glories shine through endless days?

Ashamed of Jesus: sooner far
 Let evening blush to own a star:
 He sheds the beams of light divine
 O'er this benighted soul of mine.

Ashamed of Jesus! that dear friend
 On whom my hopes of heaven depend!
 No; when I blush — be this my shame,
 That I no more revere His name.

Ashamed of Jesus! yes I may,
 When I've no guilt to wash away,
 No tear to wipe, no good to crave,
 No fears to quell, no soul to save.

20.

My faith looks up to Thee,
 Thou Lamb of Calvary,
 Saviour divine!
 Now hear me while I pray,
 Take all my guilt away,
 Oh, let me from this day
 Be wholly Thine.

May Thy rich grace impart
 Strength to my fainting heart,
 My zeal inspire:
 As Thou hast died for me,
 Oh, may my love to Thee
 Pure warm and changeless be,
 A living fire!

While life's dark maze I tread,
 And griefs around me spread,
 Be Thou my guide;
 Bid darkness turn to day,

Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside!

When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll,
Blest Saviour! then, in love,
Fear and distrust remove:
Oh, bear me safe above,
A ransomed soul!

21.

JESUS, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be!
Perish every fond ambition,
All I've sought, or hoped, or known,
Yet how rich is my condition,
God and heaven are still my own!

Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me—
Thou art not, like them, untrue;
Oh, while Thou dost smile upon me,
God of wisdom, love and might,
Foes may hate, and friends disown me,
Show Thy face and all is bright.

Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life and trials hard may press me;
Heaven will bring me sweeter rest!

Oh, 'tis not in grief to harm me,
 While Thy love is left to me,
 Oh, 't were not in joy to charm me,
 Were that joy unmixed with Thee.

Go then, earthly fame and treasure!
 Come disaster, scorn and pain!
 In Thy service pain is pleasure,
 With Thy favor, loss is gain.
 I have called Thee — Abba, Father:
 I have stayed my heart on Thee!
 Storms may howl, and clouds may gather,
 All must work for good to me.

22.

JESUS! I live to Thee,
 The loveliest and best;
 My life in Thee, Thy life in me,
 In Thy blest love I rest.

Jesus! I die to Thee,
 Whenever death shall come
 To die in Thee, is life to me,
 In my eternal home.

Whether to live or die,
 I know not which is best;
 To live in Thee, is bliss to me,
 To die is endless rest.

Living or dying, Lord,
 I ask but to be Thine;
 My life in Thee, Thy life in me
 Makes heaven forever mine.

23.

CHRIST for the world we sing;
 The world to Christ we bring,
 With loving zeal;
 The poor, and them that mourn,
 The faint and overborne,
 Sin-sick and sorrow-worn,
 Whom Christ doth heal.

Christ for the world we sing;
 The world to Christ we bring,
 With fervent prayer;
 The wayward and the lost,
 By restless passions tossed,
 Redeemed at countless cost,
 From dark despair.

Christ for the world we sing;
 The world to Christ we bring,
 With one accord;
 With us the work to share,
 With us reproach to dare,
 With us the cross to bear,
 For Christ our Lord.

Christ for the world we sing;
 The world to Christ we bring,
 With joyful song;
 The new-born souls, whose days,
 Reclaimed from error's ways,
 Inspired with hope and praise,
 To Christ belong.

21.

BREAK Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word!

Bless Thou the truth, dear Lord,
To me—to me—
As Thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My All-in-All!

BOOK VI.

ADVICE TO
CATECHUMENS.



ADVICE TO CATECHUMENS.



WHAT IS CONFIRMATION.

You are about to be confirmed. What is it.

Confirmation is a public profession of your faith in Jesus as your Saviour. It is also a renewal of the baptismal vows made in your name by your parents. (The first of these views is the original Reformed view of confirmation, the latter came in through the influence of Spenser and the Lutheran Pietists.)

Confirmation is a rite which consists of three main acts, first, your vows to God; second, the laying on your head of the hands of your pastor and the third, the giving of the right hand of fellowship by your pastor.

Your vows are as follows: The minister asks you: Dost thou now in the presence of God and this congregation renew the solemn promise and vow made in thy name in baptism? Dost thou ratify and confirm the same and acknowledge thyself bound to believe and to do all those things which thy parents undertook for thee. Answer, I do.

Dost thou renounce the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with its sinful desires? Answer, I do.

Then the minister will say: Profess now your faith before God and this congregation, when you will repeat the Creed.

The first of these vows is a renewal of your

baptismal vows, the second is a vow of consecration and obedience, the third a profession of your faith in Christ and the doctrines of the Bible.

The laying on of hands at Confirmation is a very old religious custom coming from the Bible times. Jacob blessed his grandsons thus. Jesus also blessed little children. The apostles used the laying on of hands at the ordination of deacons. The minister, in laying on his hands, repeats a verse of Scripture, which is a prayer for your faithfulness to God.

The giving of the right hand of fellowship by your pastor is a sign, that he, in the name of the congregation, welcomes you into the Christian church and to all its blessed privileges.

HOW PREPARE FOR CONFIRMATION?

Your first duty is *consecration*. Confirmation without consecration to God is a dead form and avails nothing. Confirmation is only the outward form of your inward consecration. Only when confirmation and consecration are united together will it be a true rite. First of all, consecrate yourself to God.

Your next duty is *prayer*. It is by prayer that you consecrate yourself. But you need prayer after you have consecrated yourself to God for the first time. Prayer keeps up your consecration to God. You need a great deal of prayer before confirmation.

A third duty before confirmation is to realize that you are *a child of God*. Once you were a stranger to Him, perhaps a rebel, but like the Prodigal Son you have come back to the Father's house. The Reformed Church has always insisted in a genuine religious experience before confirmation. Her method has been a beautiful

combination of the educational religion as in catechization and of the experimental. The constitution of our church requires it of you (Art. 129). The question in confirmation presupposes it. You need to feel that Christ is the forgiver of your sins and your personal Saviour. You must be born again (Answer 8) if you trust your salvation to Christ. "He that believeth hath life." The ground of your salvation is the finished work of Christ on the cross (Answer 60). Having thus found Christ as your personal Saviour, your confirmation is only the outward profession of that inward faith.

WHAT ARE YOU TO DO AT CONFIRMATION?

While it is important for you to watch the outward form so that there be no mistake, yet it is more important for you to care for the inward spirit. You ought to think of all that confirmation means, of the solemn step you are taking. You ought to spend your time in silent prayer to God for grace and blessing. You are taking on yourself solemn vows before God and man — to last through life, yes to last forever into eternity. You may feel your weakness but "your sufficiency is of God". He is able to keep you from falling and to present you faultless before His throne. In your prayer at confirmation ask for His presence and peace in your heart, that the benediction of God may come upon you in that solemn act.

WHAT SHOULD YOU DO AT YOUR FIRST COMMUNION?

1. Meditate, think on the meaning of the sacrament. It means:

(a) *A Renewal*, That you renew your con-

firmation vow at each sacramental service. The Roman word sacramentum meant the oath that the Roman soldier took to his government. So you make your solemn vow to God there.

(b) *A Communion*. We generally call the service a communion because you ought to commune there with God in prayer.

(c) *A Memorial*. The Saviour said, "This do in remembrance of me". You are to remember how your Saviour died for you on the cross. You ought to think much of His atoning work.

(d) *A Prophecy*. It is a type of a greater feast, the Lamb's Supper in heaven, in which perhaps some of your dear ones are joining now, and where you hope to sit after death.

2. *Pray*. There should be much silent prayer on your part during the communion. While others are communing and when you yourself commune, you should pray thus. The service will then be really a communion with God.

3. *Resolution*. Go out from the service with a strong purpose to serve God. Determine that you will give up forbidden sins and pleasures and practise selfsacrifice for His sake. Determine to lead a Christ-like life. Keep Him before you ever your model.

WHAT ARE YOU TO DO AFTER CONFIRMATION?

Having found Christ as your personal Saviour and having openly professed Him at confirmation, you have a reasonable hope that you are a Christian. There are two main duties of the Christian, the outward Christian life and the inward Christian life: or as the Bible puts the works and faith.

THE OUTWARD CHRISTIAN LIFE.

Be true to your confirmation vows. Remember what you promised then. You are now a Christian and the world expects you to live up to your Christian profession. You promised obedience, then be obedient to God's laws — do right. Be obedient also to God's calls — the calls of the Spirit. Lead a consistent Christian life as far as you know how. Try to imitate Christ as your blessed model, then you will become Christlike.

Be faithful to your Church. The Church is a very important means of grace to you. Never allow anything to keep you from her services. Be at Church on Sunday, at prayer meeting when possible and at Sunday School. Listen carefully to the sermon. Be devout in the house of God. Attend the Lord's Supper regularly, not merely once a year, but whenever that feast comes round. At the Lord's Supper recall your confirmation vows. Belong to one or more societies of your church and it will interest and help you. You must be a worker if you will grow as a Christian. Read the Church papers and familiarize yourself with the work of your denomination and of the Christian church generally.

Be careful about backsliding. — the gradual slipping away from Christ. Do not allow yourself to lose interest in Christ's cause or His church. All this is due generally to your carelessness about your inward Christian life.

THE INWARD CHRISTIAN LIFE.

Read your Bible. Begin with the New Testament and read it through. Then begin with the Old Testament. Read part of it every day, at

least a chapter every Sunday. If possible have a Bible of your own and mark the passages in it that you love the best. Commit a verse a day to memory if possible. The Word of God will "keep your eyes from tears, your feet from falling, and your soul from death".

Be regular in your prayers. Pray every day at evening and also in the morning if possible. Never forget them or give them up. If you find your prayers getting cold, begin praying for some one else. Keep your heart warm by prayer. Make the prayer-life the fountain of a beautiful symmetrical Christian character.

But do not pray only in your closet. Be ready to pray at all times when you feel like it or when you are tempted or in danger. On the street or at business, at your work or in your social circle or in your home you can pray silently for help and blessing. Pray without ceasing that is, be always in the spirit of prayer. Form the prayerful mind.

BOOK VII.

Prayers.

Prayers.



On taking seats in the catechetical class.

O God help me to fix my mind on Thee and heavenly things. Prepare me to learn something about Thee. Like Mary, may I sit at Jesus feet and choose that good part that shall not be taken away from me.

"Here's my heart, Lord, take and seal it
Seal it from Thy courts above." AMEN.

Before uniting with the Church.

O blessed Saviour help me to devote myself to Thee for life and eternity. Enable me to give up sin and grow like Christ. Be Thou my strength in weakness, my comfort in sorrow and my portion forever. Be a Prophet to teach me, a Priest to atone for me, a King to rule over me. Help me to confess Thy name and present myself a living sacrifice of thankfulness to Thee that with a free and good conscience I may fight against sin and Satan in this life and afterwards reign with Thee eternally in glory. "Living, may I live to Thee, dying, may I die in Thee. Living or dying may I ever be the Lords, for Christ's sake." AMEN.

On taking ones seat in Church.

O Lord, Thou God of the Sanctuary, prepare me to worship Thee in Thy temple. Give me the

spirit of reverence and communion with Thee. Enable me to worship Thee in spirit and in truth. Help me to join in the prayers and praises of the church with heartiness, to hear Thy word with attention and to do it with obedience. "May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer." AMEN.

Before the Lord's Supper.

O blessed Saviour, once crucified for me, may Thy sufferings touch and melt my heart. Forgive my sin and cleanse me with Thy precious blood. In true faith and holy consecration may I come to the table of the Lord. There may I receive, not only the bread and wine, but also become partaker of the Lord Himself by His Spirit; so that Christ may live in me. May Thine uplifted Cross prove an uplift to me spiritually through this service. And in it give me sweet communion and close fellowship, for Jesus sake. AMEN.

After the Lord's Supper.

O blessed Christ, I have tasted this day of the peace and presence of the Lord. Thy communion has been sweet and precious. In the strength of this food may I go on to glory. As Thou didst sacrifice Thyself for me so may my life be a sacrifice to Thee. Keep me faithful unto death and then as I have sat at the Lord's Supper on earth may I sit at the Lamb's Supper in heaven with the Redeemed of God forever. AMEN.

Morning Prayer.

O Lord, for the rest of the night I thank Thee and also for the light of this new day. Guide me through this day by Thy presence. Make me watchful in thought, word, and deed. Keep temptation from me and me from sin. Help me to do something for Thee this day. In all things may I promote Thy glory and the welfare of my fellowmen through Jesus Christ. AMEN.

Evening Prayer.

For the blessings of the day I thank Thee O Lord and also for the rest of the night. May my sleep be sweet and free from sin. Enable me ere I sleep to forgive and be at peace with all men as well as with Thee. O Thou who never sleepest, watch over me while I sleep and suffer no harm or danger nigh. When I sleep may it be with Thee and when I awake, may it be to labor for Thee, through Jesus Christ. AMEN.

In Temptation.

O God, who art the refuge of the tempted, suffer me not to be tempted above that I am able; but with every temptation make a way of escape to me. Turn my thoughts away from the temptation to Thee. Help me to turn my back on sin and say with Jesus "Get thee behind me Satan." Strengthen me by Thy mighty power that I may come out of temptation conqueror and more than conqueror through Him that loved me. And with the strength of resisted sin and of Thy Spirit may I go on from grace to grace to glory, for Christ's sake. AMEN.

After a fall into sin.

O most merciful God, I, a guilty sinner, prostrate myself before Thy throne. Have mercy upon me, for I acknowledge my guilt, I confess my sin with shame and confusion of face. But Thou art a God of mercy and desirest not the death of the sinner but rather that he may turn from his sins and live. Where sin abounded, grace did much more abound. In Thy mercy receive me, by the merits of Christ forgive me and with the blood of Jesus cleanse me. Enable me hereafter to resist all temptation, especially any besetting sin and to live entirely to Thy honor and glory, for Christ's sake. AMEN. *

In sickness.

O almighty God, Thou art the refuge of Thy saints, hear me in my suffering and weakness as I cry to Thee. O blessed Saviour be my great Physician and bring me back to health and strength. Be nearer to me now than Thou hast ever been to me in health. Give me grace sufficient for my day. I pray Thee most earnestly for health, but Lord Thou knowest best; help me to say with Christ "Thy will be done". Sanctify these sicknesses and pains to me that they may prepare me the better for heaven, through Jesus Christ. AMEN.

When death is feared.

O Saviour, if I should die be Thou with me. Be my rod and staff in the dark valley. Thou hast been near and dear to me in life; be just

* NOTE. Read or pray the 51st Psalm.

as near to me in death. Make it the gateway to glory to see Thee forever. AMEN.

Table Prayers.

I.

FOR these gifts of Thy hand O Lord we thank Thee. Help us to use them for Thy glory and in Thy service. AMEN.

2.

FOR THE MORNING MEAL.

O Lord bless our morning meal. Enable us to do Thy will this day, through Christ. AMEN.

3.

AT NOON.

FROM our busy duties we gather at this table O Lord. We recognize Thee as the Giver of it all. Transform this food into strength and strength into noble service, for Christ's sake. AMEN.

4.

FOR EVENING MEAL.

O Saviour abide with us, for it is toward evening and make Thyself known unto us in the breaking of bread. AMEN.

For Christian Endeavor and other public meetings.

I.

BLESSED Saviour, Thou wast young and never wast old, we come to Thee as Thy young disciples. Help us to fashion our lives more like Thy life. Give us the youthful spirit until we come to the land of eternal youth, through Christ. AMEN.

2.

✕ FATHER, Thou art our Father and we Thy children. Help us to be like Thee in spirit as we are in name. Make us dutiful and obedient, ever mindful of Thy slightest call. Feed us from Thy fatherly hand and at last gather us in Thy great family in heaven through Christ. AMEN.

3.

O God Thou art light; be our light. Take away the darkness of error and of sin. Make our hearts bright with Thy light and at last take us from this dark world to Thy home of light above. AMEN.

Sentence and Consecration Prayers.

1.

LORD help me to "tell others all around
What a dear Saviour I have found."

2.

"LORD, save me or I perish."

3.

"LORD, I believe, help Thou my unbelief."

4.

MAY I grow in grace as I grow in years.

5.

LORD make me better, nobler, purer.

6.

CONSECRATE me to Thee, separate me from sin and dedicate me to Thy service.

7.

"PURGE me with hyssop and I shall be clean,
wash me and I shall be whiter than snow."

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